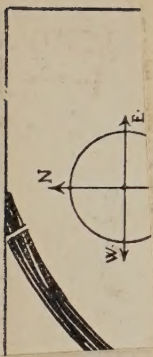

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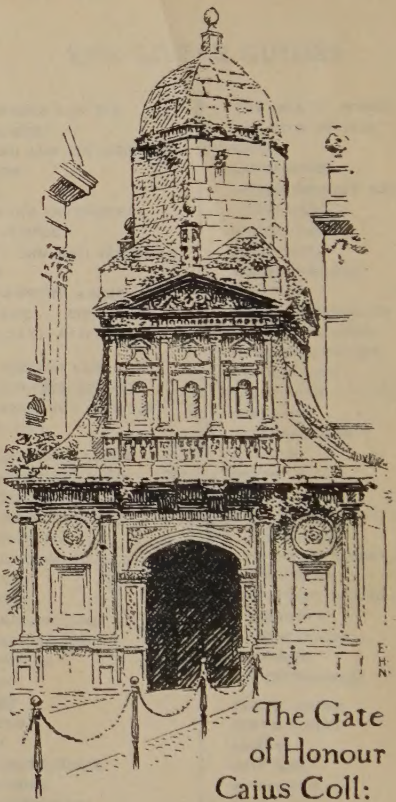

The Gate
of Honour
Caius Coll:

CAMBRIDGE AND ITS COLLEGES

By

A. HAMILTON THOMPSON

M.A., D.Litt., F.S.A.

St John's College

With 23 Illustrations by

EDMUND H. NEW

and a Plan

"Ground where the grass had yielded to the steps
Of generations of illustrious men."

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TO

MY MOTHER

PREFACE TO THIRD EDITION

THIS little book, written for the first time between twelve and thirteen years ago, has been entirely re-written for the present edition, and, in all but the general arrangement of the contents, is a new work. The writer, like every other author who has attempted in recent times to give an account of the architectural history of any of the various Colleges, is under deep obligations to Professor Willis' and Mr J. W. Clark's great work on the subject, and to the invaluable historical description of the town and Colleges by Mr T. D. Atkinson. Mr Mullinger's two volumes on the history of the University, Mr J. W. Clark's Introduction to Mr Atkinson's *Cambridge*, several other writings of Mr Clark on the subject, and Dr Rashdall's *Universities of Europe in the Middle Ages*, may be mentioned especially among modern sources for the general history of Cambridge; while the series of College Histories, published by Mr F. E. Robinson, and including all the Colleges with the exception of Pembroke and

Trinity, has put within the reach of the writer on Cambridge a vast amount of information which, a few years ago, was practically inaccessible. In dealing with special Colleges, a variety of sources has been consulted: the writer is especially indebted, for his short account of King's Chapel, to the evidence furnished by the late Mr G. Gilbert Scott in his *Essay on the History of English Church Architecture*, and to the description of the windows by the present Provost; and for many details in his sketch of the history of St John's, to the *Notes from the College Records* which the present Master, for many years past, has published in the College magazine, *The Eagle*. Finally, he wishes to express gratitude to the publishers for their permission to him to re-write the book, and for their patience with the unavoidable delay to which its completion, amid the pressure of much work of a different kind, has been subjected; to Mr C. E. Sayle, of St John's College and the University Library, who has kindly read through the proofs and furnished valuable suggestions; and to others, especially to Dr T. A. Walker of Peterhouse, for information with regard to individual Colleges.

A. H. T.

GRETTON, NORTHANTS
29th April 1910

PREFACE TO SIXTH EDITION

SINCE the last edition of this book was published, more than one college has been enlarged by the addition of new buildings. The most important of these is the block designed by Sir Giles Gilbert Scott for Clare College as a war memorial on a site in the Backs, with an imposing approach which gives it great dignity. A new range of buildings has been erected at Sidney Sussex, for which Mr Lyon, the architect of the college chapel, is responsible; and additions to Bodley's building at King's are in progress. Apart from these, the most notable event has been the extension of the Fitzwilliam Museum by new galleries, to house the Marlay collections. These have enriched the Museum with a large number of paintings, chiefly by early Italian artists, and with pieces of furniture and other objects of art of various kinds, which appear to great advantage in the setting provided for them.

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The drawings have been made from photographs mostly taken by Messrs Stearn of Cambridge and Messrs Valentine.

NOTE

* after the name of a member of a College indicates that there is a portrait of him in the Hall, Combination Room, or Library. † indicates that there is a portrait in the Master's Lodge. The names of the artists are added where it is necessary.

I

CAMBRIDGE

THE town of Cambridge is far older than the University. The site of the earliest settlement was on the western bank of the river; the present town was formed, most probably, by the gradual union of this settlement with another on the opposite bank. St Giles' and St Benedict's, which both retain features of pre-Conquest architecture, may have been the parish churches of these two originally distinct communities. The position of Cambridge, at the head of a water-way affording direct communication with the sea, favoured its growth; and, although we cannot identify it with the military station of Camboritum, there seems to have been a settlement here in Roman times. During the Danish wars, in 875, three Danish generals came by river and sea from Repton in Derbyshire, and made their headquarters at "Grantanbrycge" for a year. After their victory over the East Anglian levies near Ipswich in 1010, the Danes burned the town. The name of Cambridge appears as Grentebrige in Domesday; and the name Cam, as applied to the river, is

derived from this later form, Cantebrigge or Cambridge. The bridge over the river, across which passed the main road from East Anglia to the Midlands, remains the fixed quantity in the name. To guard this bridge, William I. constructed the castle, whose donjon-mound still remains north of St Giles' Church. The mound, a distinctively Norman type of fortification, cannot be earlier than the Conquest; but it stands within earthworks, which doubtless formed the boundary of the earlier *burh*, or fortified enclosure, which was the home of the Saxon community.

Cambridge, however, was never permanently fortified or walled. The borough grew in consequence of commercial prosperity. One stone house of the twelfth century, the so-called School of Pythagoras, remains on the west side of the river, a little to the east of the junction of Northampton Street and Madingley Road. This was probably a gentleman's house on the outskirts of the early town. Under royal protection, the borough gradually freed itself from the jurisdiction of the county. Early charters, of force only during the lifetime of the kings who granted them, assured a temporary independence to the burgesses; but John, who in 1201 granted a charter for a Gild Merchant, allowed the burgesses in 1207 to elect their own Provost, and gave them the farm of the town in perpetuity. The first mention of a Mayor occurs in 1235. John, in 1215, surrounded Cambridge with the King's Ditch, the limit of the medieval

borough, on the line of which Henry III. contemplated building a wall.

The origin of the University may be sought in the importance of Cambridge as a trading centre, which annually, during Stourbridge Fair, attracted crowds of merchants and travellers from all parts. Individual teachers may have found the place a profitable centre for casual lectures. Such teachers were probably encouraged to find a permanent home in Cambridge, and, multiplying, were able to form themselves into a corporate body or *universitas*. Their place of teaching would gradually win recognition as a *studium generale*, whose graduates were accepted as having the right to teach in other *studia* throughout Europe. The *universitas* is, strictly speaking, the corporate body whose home is the *studium*. When the *universitas* and its *studium* were first recognised as such we do not know. The position of Cambridge was possibly advanced by a migration from Oxford in 1209, in consequence of a quarrel between the University and the town. Oxford itself had profited by a migration from Paris in 1167; thrice in the thirteenth century abortive migrations took place from Oxford and Cambridge to Northampton, and the northern scholars migrated from Oxford to Stamford in 1333-34. Both Northampton and Stamford were as favourably situated as Cambridge and were more central. Had not the migrants of 1209 found other teachers already resident in Cambridge, and forming some kind of a corporation, the history of the University

of Cambridge would probably have been as short as that of the attempted *studia* in those towns.

The *universitas* of Cambridge, as of Oxford, was a corporation of teachers. Students lodged in the town and came to their lectures, but had no voice in University affairs. As their number grew, the University found it necessary to look after their welfare; the charges of lodging-house keepers were checked by the appointment of officials called taxors, chosen from the teachers and the townsmen. Students, further, grouped themselves together in *hospitia*, or hostels, under control of a principal. Many of these were finally absorbed in the Colleges. But the College itself was a different thing. The *collegium*, like the *universitas*, is a corporate body: its home is the *domus* or *aula*. Thus, Trinity Hall is the home of the College of Scholars of the Holy Trinity of Norwich. A College was a body of teachers, forming a smaller corporation within the University. The foundation of Peterhouse (1284) applied to Cambridge the principle established by the foundation of Merton at Oxford. A limited number of scholars, with a Master or *custos* at their head, were associated in a common life for strictly defined purposes of study. They taught, not in their *aula*, but in the public Schools. The Peterhouse statutes allowed the introduction of poor students, who took part in the menial work of the House, with the hope of ultimate admission to a fellowship. Pensioners, paying guests of the College, were allowed under certain restrictions; but these

were not the undergraduate pensioners, whose number usually far outruns that of the Society in a modern College, and apparently their residence was at first intended to be merely temporary. The first College whose endowment was largely devoted to the maintenance of undergraduate scholars was Edward III.'s foundation of King's Hall in 1337. This unique instance may perhaps be regarded as an application to the hostel system of that organised and endowed scheme of study which the collegiate system offered to graduates.

The members of a medieval College were, for the most part, in Orders; and individual benefactors usually required clerical Fellows on their foundations to say mass for their souls. But the Colleges of Oxford or Cambridge had objects to which the maintenance of chantries was entirely subservient. The origin of the University was independent of monasteries; but its growth was aided, no doubt, by monastic bodies who were ready to reap its educational advantages. Seven houses of friars were founded in or close to Cambridge in the thirteenth century: Gilbertine Canons settled outside Trumpington Gate in 1291: there were Augustinian Canons from a much earlier period at Barnwell Priory and in the Hospital of St John. Friars and Canons took advantage of University lectures; and some of the houses shared in the privileges of the *studium*. More distant monasteries, Ely and others, established houses in Cambridge for their more promising

members. But the aim of the Colleges was to train up, not monks, but secular clergy, whose services should profit Church and State alike. The founder of Peterhouse had been a monk, and, as a first experiment, grafted his scholars on a body of regular Canons. But the experiment failed. A most significant feature of the Peterhouse statutes of 1344 is the provision that the place of any scholar who entered a religious order was to be considered vacant after a year, or on his definite profession as a monk. Between the University and the friars there was, as at Oxford, occasional friction. In later years, the religious houses had good cause to fear the rivalry of the Colleges. To the medieval mind, the University and the College presented ideas totally distinct from those suggested by the religious order and the monastery.

The non-monastic character of the Colleges is seen in their chosen plan. At Jesus alone, where existing monastic buildings were utilised, we find the inner cloister-quadrangle, entered from an outer court. At Trinity Hall there was an original outer court; but the inner quadrangle was planned on the usual collegiate model, which was taken directly from the normal arrangement of a country-house. The quadrangular plan was the result of experience. The earliest quadrangle, deliberately designed as such, in Cambridge was that of Corpus: the quadrangles of Peterhouse and other early Colleges were formed only by degrees. The ordinary college quadrangle was surrounded on

three sides by ranges of chambers. On the fourth side was the Hall, entered from the "screens," which divided it from the kitchen offices. At the further end of the Hall was the Parlour or Common-room, with the Master's chambers above: the Library would usually be found on the first floor of one of the ranges. We should look in vain for such leading features of the monastic plan as the church, the chapter-house, the common dorter. A chapel might be built, or an oratory set apart where, in process of time, mass was allowed to be said; but, as a rule, members of the early Colleges heard mass in their parish churches. The first college chapel licensed for all the religious needs of the Society, was that of Pembroke in 1355; other Colleges had to wait much longer. Students slept in their chambers, each of which was shared by three or four under the supervision of a senior: the corners of the chamber were partitioned off into studies used in the day-time. The perfect development of the normal college plan may be seen in the quadrangles of Queens', Christ's, and St John's, where Hall, kitchen offices, Parlour, Master's lodge, Library, Chapel, and chambers, were all ranged round a quadrangle with a gateway-tower in the range opposite the Hall. In all these the quadrangles are closed—*i.e.* they have buildings on all four sides. The open quadrangle, one side of which is left open for the sake of fresh air, as in Caius Court at Caius, was a result of sixteenth-century ideas of hygiene.

Anyone approaching Cambridge from London about the year 1500 would pass on his left Peterhouse and its church of Blessed Mary of Grace. Just before he came to the King's Ditch and Trumpington Gate, Pembroke would be on his right. From Trumpington Gate to St John's Hospital ran the High Street, following the present course of Trumpington Street, King's Parade, Trinity Street, and St John's Street. It was thickly lined with houses, at the back of which, on the west side, lay most of the Colleges. East of the street was Corpus, approached from Luthburne Lane—the present Free School Lane. Small Bridges (now Silver) Street, opposite St Botolph's Church, led to the river. Milne Street, which branched from it to the right at Queens', originally ran parallel to the west side of High Street as far as the angle of Trinity Hall Lane and Trinity Lane, with lanes branching from it on the left to the hithes or wharves beside the river. On its west side, in order, were the buildings of Queens', the house of the Carmelites, Clare Hall, and Trinity Hall: on its east side the court of St Catharine's and the old court of King's. In the fifteenth century, the course of the street, which survives at one end as Queens' Lane, at the other as Trinity Hall Lane, was interrupted by the enclosure of the enlarged site of King's. North of the old court of King's a lane followed for a little way the line of the present Senate House Passage; but the site of the Senate House and of the greater part of Caius was covered with houses;

and the lane, zig-zagging past the front of the Schools, joined the High Street nearly opposite the church of St Mary by the Market. The north end of Milne Street was crossed by St Michael's Lane, leading from High Street to the Flax Hithe. Opposite this end of Milne Street was the south wing of Michaelhouse Foule Lane, a turning on the north side of St Michael's Lane, led past the gate of Michaelhouse to the gate of King's Hall. From this point King's Hall Lane formerly communicated with High Street: its upper portion was closed by the enlargement of King's Hall in the fifteenth century. To reach High Street we should have to return by way of St Michael's Lane, passing Gonville Hall on our right. At the north end of High Street, on its west side, were the two parallel buildings of St John's Hospital; while on the east side the tower of All Saints' in the Jewry projected across the footway. Near St John's Hospital, we should turn, opposite the church of the Holy Sepulchre, into Conduit Street, now Bridge Street and Sidney Street, which led on the left to the Great Bridge, across which were Buckingham (now Magdalene) College and the Castle. The right branch of Conduit Street led to Barnwell Gate. On its left was the lane—Jesus Lane—which crossed the King's Ditch to St Radegund's Priory, converted before 1500 into Jesus College. Beyond this turning was the house of the Grey Friars. Between Conduit Street and High Street, lay, first, the old Jewry, and then the

complex of lanes or rows which found their centre in the Market Place. Shoemakers' Row, now Market Street, led towards the Market from Conduit Street close to Holy Trinity Church; from Barnwell Gate Petty Cury, the Little Cookery, led to the shambles, with the tolbooth and prison close by, on the south of the Market. The market cross stood considerably to the south-east of St Mary's: south of it was the Pease Market, now Peas Hill. If we crossed the King's Ditch at Barnwell Gate, on our right would be St Andrew's Church. The *faubourg* known as Preachers Street, the modern St Andrew's and Regent Streets, would soon lead us to the house of the Friars Preachers.

The freedom of the University from external interference was gradually established. In 1276 Bishop Balsham defined the rights of the Chancellor against the claims of the Archdeacon of Ely to jurisdiction over the Cambridge clerks. The Bishop's claim to obedience from the Chancellor was questioned in the fourteenth century, and was finally disallowed by papal delegates at Barnwell Priory in 1430. The result of the "Barnwell Process" was that the immunity of the University was henceforward secured from "any disquieting of archbishops, bishops, or their officers" in matters of ecclesiastical and spiritual jurisdiction.

The medieval studies of Cambridge were disturbed at the beginning of the sixteenth century by a growing enthusiasm for Greek scholarship. The Cambridge Renaissance owes its greatest

debt to John Fisher, Chancellor in 1504. The presence of Erasmus in Cambridge, and the benefactions of the Lady Margaret, were largely due to his influence. The Margaret professorship of Divinity was founded in 1502; and in Christ's College (1505) and St John's College (1511) the New Learning soon won its way. Henry VIII. prosecuted the work of which others had laid the foundation. In 1540 were founded five Regius professorships, and, in 1546, Trinity College, which soon became the rival of its nursing-mother, St John's.

Royal Commissioners visited Cambridge in 1545-46. The Colleges feared the fate with which chantry foundations were threatened, but the Commissioners gave so favourable a report that Henry VIII. confessed that he "thought he had not in his realm so many persons so honestly maintained in living by so little land and rent." A second Commission in 1549 imposed new statutes on the Colleges. As a result of the Marian reaction, eleven out of thirteen Heads of Houses were deposed. Commissioners appointed by the Chancellor, Pole, visited Cambridge in 1556-57. Their most noteworthy performance was the disinterment and burning of the bodies of the foreign reformers Bucer and Fagius, who had found refuge in Cambridge during the previous reign. On the eve of Palm Sunday, 1556, a Protestant martyr, John Hullier, formerly of King's, was burned in the Market Place.

During the reign of Elizabeth and the long

chancellorship of Burghley, a most important change in the constitution of the University was brought about by the spread of Puritan antipathy to Anglican church-government. Thomas Cartwright, Margaret Professor in 1569, inculcated doctrines which cut at the root of the Anglican system; but his supporters were so many that his expulsion from the University was not possible without the imposition of a limit on the voting power of resident members. The statutes of 1570 increased the powers of the Vice-Chancellor and the Heads of Houses, and delegated legislative authority to an oligarchy, the Caput, which prepared the graces to be brought before the Senate. For the first time every member of the University was required to be a member of a College. These statutes, which checked the power of "regent" masters, were drawn up under the influence of Parker and Whitgift. Although their restrictions were received with Puritan indignation, their significance was wholly confined to matters of Church order. Those who framed them combined devotion to episcopacy with theology of a type to which no Puritan could have objected.

Under the new statutes the Colleges flourished exceedingly. Some, especially the latest foundations, adhered to Puritan traditions; but others, as time went on, followed the path of Laudian reform. Five, including St John's, once outspokenly Puritan, were reported to Laud as Colleges which endeavoured "for order" and had "brought it to some passe." Although at the

opening of the Civil War, Cambridge became the headquarters of the associated Eastern counties, the University was by no means Puritan in sympathy. Most of the Colleges sacrificed their plate to the King; and, for their share in this transaction, three Heads of Houses suffered imprisonment and harsh treatment. Of sixteen Heads, twelve were ejected by the Earl of Manchester; while, of the remaining four, one was ejected later on for refusing to take the Engagement. Several of the Heads intruded by Parliament were prudent scholars who ruled their Colleges with moderation; but the Commonwealth was a check on the prosperity of Tudor and Stewart times. At the Restoration neither the old prestige nor the old numbers were recovered. The most remarkable influence which this period had upon Cambridge thought was that of the Cambridge Platonists.

Under James II. the Vice-chancellor was deposed for refusing to admit a monk to a degree, and one Romanist Master was intruded. Of the seven Bishops, five were Cambridge men; and all five suffered deprivation in the next reign. The number of non-jurors in the University was small, but included some famous names, among them William Law and Thomas Baker. After the Revolution the University settled down into a state of uneventful comfort and social enjoyment. The average of entries at the various Colleges was extremely small when compared with the large numbers in the period before the Civil Wars. College property was managed

with a view to immediate advantages: leases granted for twenty-one years were renewed every seven years by the payment of fines by the tenants, on which dividends were declared. A Fellow of a College looked to a college living as the natural termination of his career. Although there are instances to the contrary—Bentley is the chief—few resident members of Colleges produced work worthy of their position. Professorships were sometimes held by persons whose claim to them was slender. Many professors ceased to lecture altogether, and students seem to have been left to pursue their special bent as they chose. Towards the middle of the century the study of Mathematics began to take that prominent place which it has occupied ever since; and during the last thirty years of the century we come to an epoch of complete revival.

The Evangelical movement affected the religious life of Cambridge deeply. The spiritual influence of Charles Simeon, and the authoritative position of Isaac Milner, led to the marked dominance of a single type of religious opinion. Occasional outbreaks of heterodoxy owed their importance to the zeal with which an overwhelming opposition crushed them. The Oxford movement, on the other hand, with individual sympathisers and even precursors at Cambridge, was not felt there generally: attachment to tradition, and the strong sentiment which reinforces it, were not prominent characteristics of Cambridge thought. The advancement of scholarship and science kept pace with the im-

provement of college management through the early years of the nineteenth century; and with it came the need for University reform. The statutes of 1860 established the present general system of University legislation; while those of 1882 put the tenure of fellowships at Colleges upon an entirely new footing, and made each College contribute a proportionate sum to the University chest.

A brief architectural history of each College is given in the following chapters. A few words, however, must be added on the epitome of English architecture which the University, as a whole, presents. Of medieval quadrangles much is still left, although the soft clunch used by early Cambridge builders has made refacing inevitable. The fourteenth-century court of Corpus keeps much of its original aspect. The fifteenth-century brick court of Queens' is almost unchanged, and supplied suggestions for the early sixteenth-century court of St John's, of which the east and west sides remain. The series of gateway-towers begins with that of the old court of King's (now part of the University Library), and is continued by those of Queens', Jesus, Christ's, St John's, and King's Hall (now the gate of Trinity). The most noble monument of the Middle Ages in Cambridge is, it need hardly be said, King's Chapel: in no other complete building of one period in England has the constructive ideal of Gothic art been so thoroughly and perfectly achieved. The Chapel at Trinity is interesting as a very late example

of unmixed Gothic work. To the middle of Elizabeth's reign belong the gateways of Caius, in which classical influence, probably derived through German channels, is mingled with traces of Gothic tradition. Elizabethan timber building is illustrated by the President's gallery at Queens'. Towards the end of the sixteenth century begins the work of a famous group of local architects or master-masons. The brick second court of St John's, and much of the stonework of Trinity, still bear witness to the skill of Ralph Symons. Florid foreign enrichments, strap-work cresting and panelling, heavy ogee-curved corbels, pieces of entablatures without regard to proportion, are used only as minor details: the spirit of the work is English, and its construction derived from Gothic sources. The continental Renaissance influenced some of the details of the earlier work at Clare, where Thomas Grumball was master-mason, and Westley builder; but here, too, Gothic tradition, apart from decorative treatment, holds its own. This magnificent design was finished gradually; and the river-front elevation is of thoroughly Palladian character. A gradual transition to "correct" classical architecture may be discovered in buildings erected while the work at Clare was in progress. Of these the most remarkable are the stone Fellows' buildings at Christ's, finished before the Civil War, and the Pepysian library building at Magdalene, whose real date is difficult to decide. The Library of St John's and the Chapel of Peterhouse are the chief

examples in Cambridge of the early seventeenth-century reversion to Gothic.

The work of the trained architect, as distinct from the working master-mason, probably first appears in Cambridge in the three designs by Sir Christopher Wren—the Chapels of Pembroke and Emmanuel, and the Library of Trinity. The old bridge at St John's was designed, if not by Wren, at any rate by a trained architect, and should be compared with the bridge at Clare, the design of a working mason, and none the less beautiful on that account. To Gibbs, who, of eighteenth-century architects, was the most skilful continuator of the Palladian tradition, we owe the Senate House and the Fellows' Building at King's. The middle of the eighteenth century was the epoch of refacing and refitting: its presiding genius was Sir James Burrough, whose influence is seen in the ashlaring with which the medieval work at Caius and other Colleges is disguised. Burrough was aided by James Essex, who, among many other works, completed the chapel at Clare and designed the principal street-front of Emmanuel.

One example of the Greek fashion in architecture prevalent in the earlier nineteenth century is the unfinished work at Downing College. But after 1820, the day of the Gothic revival set in, heralded by the first alterations at Sidney. Wilkins' buildings at Corpus, King's, and Trinity, and Rickman's buildings at St John's, are neo-Gothic works of great size and importance. A deeper understanding of medieval

antiquity appeared in the restoration of Jesus Chapel during the later forties. Scholarly imitation of Gothic work perhaps reached its height in Sir Gilbert Scott's Chapel at St John's. The work done at Caius in the early seventies marked a transitional period in taste. Since that time work has been done in many styles, in whose very variety abundant interest may be found.

II

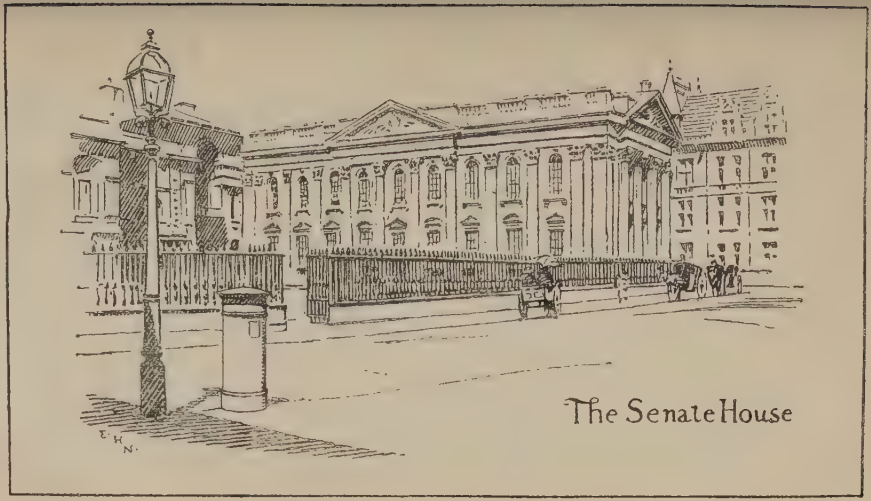
THE UNIVERSITY BUILDINGS

THE common life of the University has its historic centre on a site immediately west of the Market Place and St Mary's Church. Here are the medieval Schools, now absorbed in the University Library, and the Senate House.

The quadrangle of the Schools occupies the west side of the enclosure known as Senate House Yard. This site, in the Middle Ages, was covered with buildings intersected by narrow lanes. East School Street, leading out of High Street at a point south-west of St Mary's, was met at right angles by North School Street, which connected it with what is now the lower end of Senate House Passage. The oldest Schools stood on the south side of East School Street, at the angle formed by its meeting with North School Street. West of the Arts School, and facing the end of North School Street, was

the Grammar School, known as "Le Glomery Hall."

The site of the existing quadrangle, on the west side of North School Street, was acquired in 1278. Its building extended over more than a century. The north range, begun about 1347, was finished in 1400. On the ground floor was the Divinity School; on the first floor were the Regent House and the Chapel of the University. The western range was built about the middle of the fifteenth century. The ground floor, at first the Canon Law School, became later the Logic School. The first floor, built for a Library, was used as the Humanities School, and, after some changes of use, had become in Fuller's time the Physic and Law School. The south range (1457-70) only touched an angle of the west range, and extended eastwards to North School Street. On the ground floor was the Civil Law School. After 1540 the Regius Professors of Divinity, Greek, and Physic lectured in the Library, on the first floor. The east range was built between 1470 and 1474; its gateway was given by Thomas Rotherham, sometime Chancellor.



The Senate House

The north, south, and west ranges remain entire, allowing for alterations. The eastern approach was improved in 1574, when the "Regent Walk" was cut from the gate of the Schools to the west front of St Mary's. About the beginning of the seventeenth century, one of the Jegons, Masters of Corpus, gave the old Regent House its beautifully moulded plaster ceiling. In 1715 George I. presented the library of Bishop Moore of Ely to the University, which had voted an address of attachment to the Hanoverian dynasty. His action in sending a troop of horse, about the same time, to overawe the Jacobites of Oxford, led to an interchange of epigrams in which Cambridge had the last, if not the better, word. The books, about 30,000 in number, were housed in the old Physic and Law School, on the first floor of the west range; the vacant angle between this and the south range was filled up by the "Dome" room and the substructure; and, later, the Regent House, now the Catalogue Room, was fitted up with bookcases. The old Library in the south range, of which the roof is original and the bookcases belong to 1649, was thus enlarged at the expense of the Schools. The

west range and the ends of the adjacent ranges were entirely rebuilt by Stephen Wright between 1755 and 1758. Rotherham's gateway disappeared; a new entrance to the Library was made from a ground-floor loggia, whose projection gave additional space to the new east room above. A staircase occupied the addition to the south range.

The west quadrangle of the Library, originally the old court of King's, was bought in 1829. It was decided to destroy the College buildings, and in 1837 a design for a new Library, involving the destruction of the old Schools, was accepted from Mr Cockerell. One range of his proposed quadrangle was built, covering the north side of the two courts, on the site of the hall-range of King's and parallel to the old Regent House. The ground floor was occupied by the Woodwardian Museum of Geology, removed from a room on the ground floor of the south range. What remained of the King's buildings was left in ruins till 1880, when part was rebuilt by Sir Gilbert Scott. In 1889 the gateway-tower into Trinity Hall Lane, which had never been finished, was completed, and the west side of the court restored,

by Mr J. L. Pearson. The complete occupation of the whole site by the Library followed the gift, by Lord Morley of Blackburn, of Lord Acton's library to the University (1902). The ground floor of Cockerell's Building was left free by the removal of the Geological Museum to Downing Street. In 1905 the new entrance to the Library at the east end of this floor was opened.

The Senate House was built, 1722-27, from designs by James Gibbs. His scheme, elaborated from a plan by Burrough, included a central block in advance of the Schools quadrangle, with attached north and south wings, the north wing being the Senate House. The houses in front of the Schools were bought, and the space cleared; but a controversy arose on the proposal to attach the wings to the central block. One party advocated rebuilding the east side of the Schools quadrangle, and leaving the wings, or at any rate the north wing, detached. The representations of Sir Thomas Gooch, then Master of Caius, defeated the "attachers": both schemes were abandoned, and the Senate House was built as a detached block, and was opened in 1730. Its galleries.

panelling, and plaster-work are original. The elaborate Italian plaster-work contrasts noticeably with the sober English wood-work; otherwise, this building is the noblest monument of its age in Cambridge. When Wright rebuilt the east range of the Schools, he designed a south building with its longer axis south of that of Gibbs' proposed wing: open arcades were to connect this and the Senate House with the ends of the north and south ranges of the Schools. The northern arcade was built, but the south wing was never begun; and the completed arcade was eventually destroyed.

If Gibbs' plan had been carried out his south wing would have contained the Consistory, Registrary's office, and the Printing House. The old Printing House of the University was on the north side of Silver Street, where the Master's Lodge of St Catherine's now is, a site leased from Queens' College in 1655. Towards the end of the eighteenth century a new site was acquired south of Silver Street; and here a beginning to the new Printing House was made in 1804. In 1824 a further building was erected at the back of a site facing Trump-

ington Street and Mill Lane. The completion of the purchase of the whole site between Silver Street and Mill Lane, with an unbroken frontage to Trumpington Street, was the result of a subscription raised in memory of William Pitt. Part of this was devoted to statues in Westminster Abbey and Hanover Square; the surplus was offered for a building in connection with the printing offices, "near or opposite to Pembroke College." The Pitt Press (1831-33) was designed by Edward Blore. It forms the eastern range, with gateway-tower, of a quadrangle, the western range of which is the Printing House of 1824. A room over the gateway, now used as the Registrary's office, was formerly intended for the Press Syndicate, whose meetings are now held in a building on the south side of the quadrangle, designed by Mr W. M. Fawcett (1893). The whole quadrangle composes the University Press.

The Fitzwilliam Museum, on the west side of Trumpington Street, stands on a site bought from Peterhouse in 1821. Richard Viscount Fitzwilliam (d. 1816) left his library, pictures, etc., to the University, with £100,000 to build

a Museum for them. The building, designed by George Basevi, was begun in 1837, and was continued after 1845 by C. R. Cockerell. The entrance hall was finished and decorated in 1875 from designs by Edward Middleton Barry. The Fitzwilliam collection, housed at first in the old Perse School, has been enlarged by many subsequent benefactions. Among these have been the Mesman collection of pictures (1834), the water-colours by Turner, presented by John Ruskin (1861), the coins presented by the Rev. W. G. Searle (1899) and Mr J. R. McClean (1906). The Pendlebury (1880-1902) and Barrett-Lennard (1902) collections of printed and MS. music, and the McClean bequest of MSS., early printed books, etc. (1904). The most famous of the many pictures are *Hermes, Herse, and Aglauros*, by Paul Veronese, and the *Portrait of an Officer*, by Rembrandt, both in the central gallery on the first floor; but, though the pictures are the most obvious feature of the collection, not its least treasures are its engravings and manuscripts. The Disney collection of ancient marbles, with subsequent additions, and an-

tiquities from Egypt, Cyprus, etc., are preserved on the basement floor. The Fitzwilliam Museum of Classical Archæology, in Little St Mary's Lane, is an annexe to the Museum. The building, designed by Mr Basil Champneys, and opened in 1884, also contains the Museum of General and Local Archæology and of Ethnology, which includes, among other treasures, the collections of the Cambridge Antiquarian Society.

The advances of Natural and Medical science have been met by the great blocks of laboratories, lecture-rooms, and museums. The earlier of these groups is bounded by Pembroke and Downing Streets on the south, Corn Exchange Street on the east, and Free School Lane on the west. The northern portion of the site, towards Peas Hill and Benet Street, had been occupied in the Middle Ages by the Augustinian Friary, whose gate-house stood where Barclay's Bank stands to-day. The site, enlarged by later purchases, was bought by Dr Richard Walker of Trinity, in 1760, and was the Botanic Garden of the University until 1852, when the present Botanic Garden was opened. In 1784 lecture-

rooms were built in the south-east corner for the Professor of Botany and the Jacksonian Professor; later on, accommodation was made for the lectures of other scientific Professors in the same and an adjoining building. The centre of the northern part of the site was covered in 1863 by a block, planned as three sides of a quadrangle, by Salvin, under the supervision of Professor Willis. The main feature of these buildings is the Museum of Zoology, the chief part of which is on the east side; the remainder of the quadrangle was originally occupied by lecture-rooms used by the Professors of Botany, Mineralogy, etc. In 1882 and 1884 the south and west ranges were heightened to form the laboratory for Animal Morphology. Since the removal of the Botanic lecture-rooms to a new site, the Engineering Laboratory has found fresh accommodation on the ground floor of the west range and its extensions. The Museum of Mineralogy occupies the first floor on the north side of the west range. In part of the ground floor of the south range is the Museum of the Philosophical Society.

The Cavendish Laboratory of Experimental

Physics, given by the seventh Duke of Devonshire, was designed (1874) by Mr W. M. Fawcett, on a site north-west of Salvin's buildings. The entrance gateway opens on Free School Lane. The buildings were enlarged in 1895.

In 1876-77 the Physiological Laboratory, from designs by Mr Fawcett, was added between the south range of Salvin's quadrangle and Corn Exchange Street. In 1890 another range was built facing Corn Exchange Street, with a department for Human Anatomy at its north end.

The Chemical Laboratory, built in 1887 from designs by Mr J. J. Stevenson, is an L-shaped building, of which the principal front faces Pembroke Street. In 1894 the Free School Lane front of the laboratories was extended by the Engineering Laboratory, of which the nucleus is the old Perse School. The architect was Mr W. C. Marshall. This laboratory was enlarged in 1900 by a south wing, built in memory of Dr John Hopkinson of Trinity, and his son.

King Edward VII. and Queen Alexandra (1st March 1904) opened the first portion of

the Medical School. A wing, facing Downing Street, and a central block, containing the Humphry Museum, in the angle between Downing Street and Corn Exchange Street, are finished. The design, by Mr E. S. Prior, includes a range to face Corn Exchange Street. These latest additions have absorbed the site of the earliest lecture-rooms, from which the present arrangement of buildings has sprung.

In 1896-97 the University acquired that portion of the grounds of Downing College next Downing Street. On this site is an important series of buildings, forming three sides of an irregular quadrangle, entered through a vaulted open arcade from Downing Street. Above this entrance is the Law Library, provided by the bequest of Miss Rebecca Flower Squire, with the Law School adjoining on the west. Immediately east of the gateway, and returned along Downing Place, is the Sedgwick Museum of Geology, in which the collections formerly in Cockerell's building in the University Library have found a home. A detached range, opposite the gateway, is the Botany School. The legal and geological buildings were designed by Mr T. G.

Jackson; the Botany School by Mr W. C. Marshall. They were also opened by the King and Queen in 1904. New Agricultural Schools, from designs by Mr Arnold Mitchell (1909), occupy a site south of the Botany School.

The place of the old Divinity School, incorporated in the Library in 1856, was taken by the Selwyn Divinity School and Literary Lecture Rooms, opened in 1879, on a site opposite the gate of St John's College: the funds for this building, designed by Mr Basil Champneys, were derived from a trust formed from sums set apart yearly from his stipend by William Selwyn, Margaret Professor of Divinity. The need of adequate buildings to take the place of the old Schools has long been felt. In 1909 new Examination Rooms, designed by Mr W. C. Marshall, were completed on the unoccupied portion of the site of the laboratory buildings. New lecture-rooms, designed by Mr George Hubbard, occupy a site west of the new Schools, once occupied by the buildings of the Augustinian Friary. An approach has been made to these new buildings from Benet Street.

Other buildings devoted to the corporate purposes of the University are the Astronomical Observatory, between the Madingley and Huntingdon Roads, built in 1822-24 from designs by J. C. Mead, and the offices of the Local Examinations and Lectures Syndicate in Mill Lane, by Mr W. M. Fawcett. In addition to the buildings already mentioned, a new Museum of Archæology has been built at the corner of Downing Street and Tennis Court Road, on the western part of the Downing site.

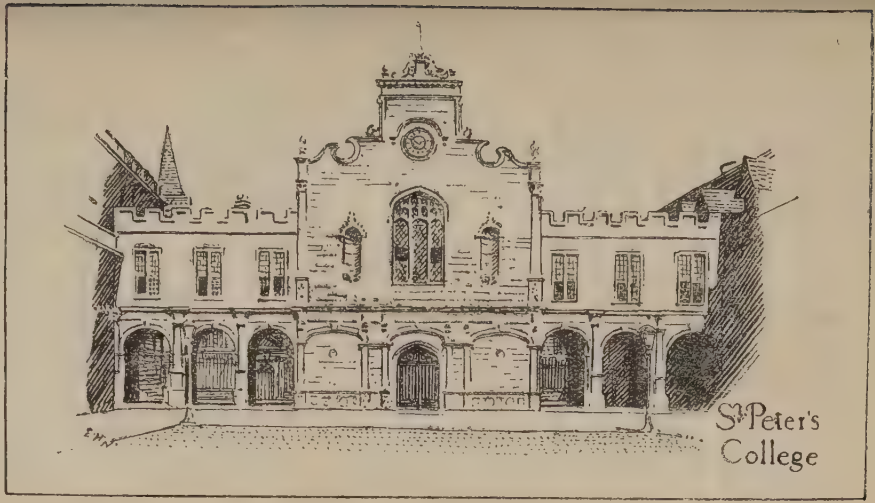
III

PETERHOUSE

THE Hall of Peterhouse is substantially the "aula perpulcra" which Bishop Balsham's scholars built in 1286. The original doorways remain at the ends of the screens. This Hall, the buttery, some chambers, and two hostels acquired in 1284, formed the earliest buildings. The principal court, with the thirteenth-century Hall on the south side, did not assume its quadrangular form until the fifteenth century. In 1424 the north range was begun, and in 1431 a contract was drawn up for building the western range or Library. The north range has been refaced towards the court, but its back is little altered. Three of the old windows of the Library remain, and the newel-stair (1438) by which the Library was approached from the south-west corner of the quadrangle. In 1450 the kitchen was built in the angle between the

west range and the buttery, and in 1460 two parlours were added at the east end of the Hall. Above these was the Master's lodging, approached from the Hall by a stair-turret. A wall divided the quadrangle from the two hostels, which stood next Trumpington Street. Somewhat later than the completion of the quadrangle the Hall was lightened by the insertion of new windows.

The entrance court was begun in 1590 by an eastward extension of the south range, with a Library on the first floor. Above the Library was the Master's gallery, finished in 1594. In 1633 Library and gallery were continued to the street by a brick extension, with the porter's lodge on the ground floor. On 17th March 1632 the Chapel was consecrated. Up to this time the College had used the church of St Peter (now Little St Mary's) as its Chapel. In 1633 the new Chapel was connected with the buildings on either side by galleries on open arches. These changes involved the destruction of the old hostels and the boundary-wall of the chief court. The entrance court was completed by the extension of the north range to the street,


St Peter's
College

from which the College was separated by a brick wall with two doorways in it. The Chapel, originally of brick, was gradually faced with stone at the expense of Dr Cosin: Mrs Cosin gave the pavement: the stalls and organ-gallery were largely constructed of medieval woodwork. The east window contains Flemish glass, which may have been concealed during the Civil Wars.

The northern gallery and arcade were rebuilt in 1709; the southern in 1711 (Robert Grumbold, architect). In 1742 the north range of the entrance court was replaced by a classical building, designed by James Burrough, who also proposed to rebuild the south range. In 1751 the wall next Trumpington Street was lowered, and the two existing gateways made; in 1754 the north range of the chief quadrangle, and in 1755 the west range, were refaced. An archway was made in the middle of the west range, and the west porch of the Chapel was taken down. The old Master's Lodge was made into rooms after 1727, when the present Lodge, on the opposite side of Trumpington Street, was first occupied as such.

In 1825-26 a court, approached by the archway

in the west range, was built by means of a benefaction of Francis Gisborne, a former fellow. The architect was W. M'I. Brooks. Some alterations were made in the Chapel in 1821-22, memorial tablets being removed from the walls. The Munich glass in the side-windows, by Professor Ainmüller, was executed between 1855 and 1858. Between 1866 and 1870 Sir Gilbert Scott restored the Hall and the parlours, which were thrown together into one Combination Room. The side of the Hall next the court was refaced, buttresses were added, a new roof was made, and an oriel thrown out towards the court. The windows of Hall and Combination Room were filled with stained glass by William Morris. The screens and panelling of the Hall belong to this restoration; but the tables and forms are of seventeenth-century date, and eighteen panel portraits, formerly in the old Stone Parlour, were fitted into the new panelling.

HUGH BALSHAM, Bishop of Ely 1257-86, obtained a charter in 1280 to introduce scholars into the Hospital of St John, on the ties, of the present St John's College. The arrangement bred discord between the scholars and the Augustinian brethren of the Hospital.

On 31st March 1284, the Hospital consented to a transference of property, by which the scholars entered two hostels next the church of St Peter without Trumpington Gate, and acquired the rectory of that church. Letters patent confirming this agreement were granted by Edward I. on 28th May 1284. The foundation was known as the House of St Peter, or the Hall of the Scholars of the Bishop of Ely. In 1307 the new Society obtained the property of the dissolved order of Friars of the Sack, and so were enabled to extend their site to the south. Subsequent acquisitions made enlargement of their buildings and further extension of their property possible.

At first the Master and Fellows were collated by the Bishop of Ely, as Visitor and Patron; and for five centuries afterwards the custom on the election of a Master was to submit two names to the bishop, and abide by his choice. The Society was to consist of a Master or *custos* and fourteen Fellows, the Master to be the man of business of the College, the Fellows or Scholars—the terms were then identical—to pursue certain prescribed studies. The Arts and Aristotle were the regular curriculum; Theology might be pursued only with the approval of the Master and Fellows; two students might read Canon and Civil Law; one only was to devote himself to Medicine. The provisions for poor scholars and pensioners have been alluded to in an earlier chapter. Among the earliest pensioners of the College

was the future Cardinal, Henry Beaufort, who resided here in 1388-89.

The first recorded Master, in 1290, is Gerard de Hoo. We have a list of the fourteen Scholars about 1339, when Roger de la Goter was Master. Ralph Holbeach, one of these, was Master when Bishop Montacute granted statutes (1344); he resigned in 1349, worn out by the cares of his office. William Whittlesey, his successor (1349-51), became Bishop of Rochester in 1362, and eventually Archbishop of Canterbury (1368); and John Bottlesham, Master 1397, became Bishop of Rochester in 1400. Both these prelates were benefactors to the Library, which received some valuable bequests in the next century. The foundation was poor, and had to be managed with strict economy. Its position was improved by the impropriation of Cherry Hinton rectory (1395); and the College chest, forming a reserve fund, was founded by Thomas of Barnard Castle (Master 1401), and increased by his successor, John Holbrook. Under Holbrook and the next Master, Thomas Lane, the buildings of the quadrangle were finished. The new Library was much enriched by the manuscripts of John Warkworth (Master 1473-1500). Henry Hornby (Master 1500-17), added to the number of poor scholars, and Lane, Warkworth, and Hornby were each responsible for the endowment of a chaplainship.

In 1529-30, William Buckmaster, Fellow, was Vice-Chancellor. He and John Edmunds,

the Master, took Henry VIII.'s part in the divorce controversy. Buckmaster endeavoured to imprison a priest who had encouraged popular opposition to the divorce, and brought on himself and his College the wrath of a Cambridge mob. Buckmaster and Edmunds were among the compilers of the *Institution of a Christian Man*. Ralph Aynsworth, Master 1544, who took part in the sale (1547) of the processional cross of the University, was expelled, on Mary's accession, as a married man. His successor, Andrew Perne,* one of two candidates nominated by Gardiner, was a man of tolerant temper, well calculated to steer the College through coming changes; and, although, as Vice-Chancellor, he connived at the vindictive proceedings of Pole's Visitors, he yet sheltered Whitgift, then Fellow of Peterhouse, from persecution. Under Elizabeth he kept his mastership and the deanery of Ely: as Vice-Chancellor in 1560, he listened to a sermon in St Mary's by a Fellow of his College, in praise of the reformers at whose disinterment he himself had preached some three years before. His enemies coined the word *pernare*, "unknown," says Fuller, "in that sense to Varro or Priscian," and meaning "to turn or change often." The new Library was built from his bequest: he endowed the librarianship, new bye-fellowships, and scholarships, and left the manor of West Wratting to the College. The supply of Cambridge with water from Shelford was first suggested by him in 1574. He died in

1589, while enjoying Whitgift's hospitality at Lambeth.

Under Perne's mastership numbers rose. Of Fellows then in residence one became Master of Clare, two Masters of Trinity, two Masters of Jesus, and two Masters of Magdalene. Richard Howland went from Magdalene to the mastership of St John's. Fynes Moryson, the traveller, was a Fellow about 1584; and a fellowship has been claimed for the dramatist, Thomas Heywood. Four Fellows filled the Lady Margaret professorship of Divinity in Perne's mastership, including the French divine Peter Baro (Fellow 1586-90). Dr Thomas Lorkin was Regius Professor of Physic 1564-96; and the first University Librarian, William James, was a Peterhouse man.

The Puritan, Robert Some (Master 1589-1608), had been, like Perne, Vice-President of Queens'. He was succeeded by the learned John Richardson of Emmanuel, who became Master of Trinity in 1615. As the seventeenth century advanced, the Society became more distinctly Anglican and Royalist. Leonard Mawe was appointed Master in 1617. His energetic action in gathering the Fellows of Peterhouse together, and leading them to the Schools, secured Buckingham's election as Chancellor in 1624. Next year he was promoted to the mastership of Trinity. He had been with Prince Charles in Spain in 1623, when Matthew Wren, formerly Fellow of Pembroke, had been the Prince's chaplain. Wren was now appointed Master of

Peterhouse by royal mandate. This innovation was at first unpopular, but during the eight years of his rule Wren devoted himself to the interests of the College. He laboured hard for the Chapel and arranged the records of the Society. Dean of Windsor from 1628, he left Peterhouse in 1635 to become Bishop of Hereford, was translated to Norwich the same year, and to Ely in 1638. He was imprisoned in the Tower in 1642, released at the Restoration, and died in 1667. The fellows nominated Wren's brother Christopher as his successor. The post, however, was given to John Cosin,* Fellow of Caius, who, as Master, followed Wren's traditions. The services in the Chapel were ordered in keeping with his high ideals of decency and order, and afforded some scandal to Puritans. In 1641, when Vice-Chancellor, he was temporarily deprived of his benefices. Restored for a time, he joined with the Society in sending plate and money to the King; but in March 1644 he was ejected from the mastership. A little less than a month later five Fellows were expelled, among them being Richard Crashaw the poet, whose defection to the Church of Rome took place shortly after.

Lazarus Seaman, of Emmanuel, took Cosin's place in 1644. The whole of Cosin's Society, with one exception, were removed. In December 1643 Dowsing had visited the Chapel, and destroyed the figures of angels on the wooden roof, the statue of St Peter over the door, and "about a hundred Cherubim and Angells, and

divers Superstitious Letters in gold." Seaman sold the ornaments of the Chapel. However, the destruction done by the parliamentary soldiers lodged in Peterhouse during 1643-4 was resented by the intruding Society, and a petition gained them the protection of Parliament from further outrage. Seaman behaved autocratically to the Fellows, and, towards the end of his mastership, he attempted to force his son into a vacant fellowship. Cosin was restored in August 1660, but left in a very short time to take possession of the see of Durham.

From 1663 to 1699 Joseph Beaumont† was Master. He was connected by marriage with Wren, had been ejected in 1644, and had been appointed Master of Jesus by Wren in 1661. In 1670 he became Regius Professor of Divinity; but it is chiefly as the author of *Psyche*, a philosophical epic, written in pre-Restoration days, that he is remembered, if remembered at all. Another minor poet, Sir Samuel Garth, took his M.A. from Peterhouse in 1684. Admissions after the Restoration sank greatly in number, and in 1742 there were only forty members in residence. Fellows took Orders and looked forward to one of the eleven college-livings: the Master held *ex officio* the rectory of Glaston in Rutland. Edmund Keene, appointed Master in 1748, was rector of Stanhope from 1740, became Bishop of Chester in 1752, resigned the mastership in 1754, but held Stanhope with his bishopric until his translation to Ely in 1771. His successor, Edmund Law,* was

Archdeacon of Carlisle and rector of Greystoke. Master in 1754, he became ten years later Professor of Moral Philosophy: on his appointment to the bishopric of Carlisle he resigned his professorship, but kept his mastership. His son, Edward Law (Fellow 1771*), became Lord Chief Justice and Baron Ellenborough in 1802. The first two Professors of Modern History, Samuel Harris and Shallet Turner, were members of Peterhouse. John Symonds, in 1771, and William Smyth,* in 1807, were preferred to the same chair from the College. To these, but for an unhappy accident, might be added Thomas Gray, who was an undergraduate of Peterhouse from 1734 to 1738, and a fellow-commoner from 1740 to 1756. Delicate and reserved, he was probably not very popular with the young bloods of the College. He had a horror of fire, and kept a rope-ladder attached to his window. One night an alarm of fire was raised, and Gray descended his ladder into a bucket of water which had been prepared for him. He migrated to Pembroke, and it was as a member of Pembroke that he held his professorship. In the year of Gray's migration a Fellow-commoner went down who succeeded to the duchy of Grafton, was Chancellor of the University from 1768 to 1811, and left a not blameless name in English political history.

The nineteenth century opened with the long rule of Francis Barnes (1787-1838).* The numbers of the College were very small, but its dividends were good. Scholarship under Barnes

was perhaps not at its best; but Peterhouse men gave early signs of mathematical eminence. Charles Babbage, Fellow of Trinity, elected Lucasian Professor in 1828, had received his early training at Peterhouse. Henry Wilkinson Cookson * (Master 1847-76) was seventh wrangler in 1832. The class list of 1845 contained the great name of William Thomson (*G. Richmond), afterwards Baron Kelvin, second wrangler. James Porter (Master 1876-1900, *Ouless) was ninth wrangler in 1851. In 1852 P. G. Tait (*Reid) was senior wrangler and first Smith's Prizeman; and the College also secured the second place in both competitions. E. J. Routh,* senior wrangler in 1854, became the most famous Cambridge mathematical tutor of his day. W. D. Maclagan (*Collier), Archbishop of York 1891-1908, was for some years an honorary Fellow. The Society still reckons among its members Sir James Dewar (*Orchardson), Jacksonian Professor since 1875; the Master, Sir A. W. Ward, has a distinguished position among living historians and literary scholars; and among the honorary Fellows is Sir William Solomon, of South African fame.

IV

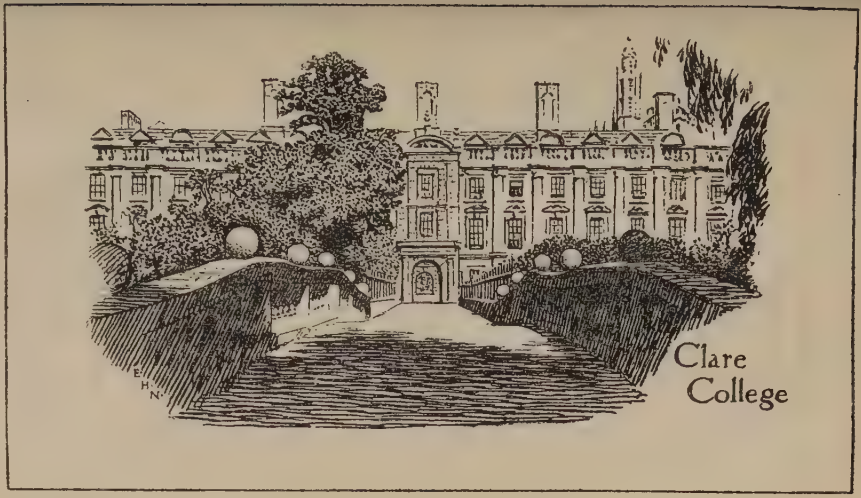
CLARE COLLEGE

THE buildings of Clare were formed into a quadrangle before the end of the Middle Ages. After a fire in 1521, a rebuilding of at any rate the north and west ranges took place. The Hall (1524) was on the west side of the court, with the buttery and kitchen (1523) to the south, and the Master's Lodge (1525) to the north of it. This range, if it were now standing, would practically bisect the present quadrangle. A north range followed in 1528. The Chapel, of which we first hear in 1392, was rebuilt in 1535, with a Library above it; this building stood slightly detached from the north-east corner of the court, opposite the old gate of King's.

In 1635 preparations were made for re-building the decayed quadrangle. The new quadrangle, of which the first stone was laid on

16th May 1638, was set back from Milne Street, and nearer the river, by about half the length of the old court. The master-mason was Thomas Grumball; the builder John Westley. The east range was finished in 1641: most of the south range was built between 1640 and 1642; and the foundations of the west range were laid in 1641. The bridge across the river, from the design of Thomas Grumball, was finished in 1640. At this point, the Civil Wars interrupted the work: the building materials were seized to strengthen the Castle. The north and probably most of the west range of the old court, with the old Chapel and Library, were left standing; but the west range had been curtailed by the new south range, into which the Master's lodging had been removed.

The archway leading to the bridge was made in 1662, but the southern half of the new west range was delayed till 1669-76. The architect employed was Robert Grumbold, who supervised the work until 1715. About 1679 the Hall, buttery, and Combination Room were removed temporarily to the just completed south-west corner, and the old west range was taken down.



Clare College

Grumbold's work, harmonizing on its inner face with the earlier part of the quadrangle, changes its character towards the river. The earlier work owes much to Gothic tradition, while assuming certain classical forms on the surface. The river-front, on the other hand, is of the Palladian type which became general at the Restoration. The mullions and transoms of the windows were almost the only relics of Gothic fashions. In 1683 the foundations of a new Hall and butteries were laid as the beginning of a north range. These were built in 1686 and 1687. The woodwork of the Hall was executed in 1688 and 1689, and the Hall itself was opened in 1693. The western part of the north range, containing the kitchen with the Library above, was added in 1689-90. The north half of the west range now remained to be completed. This portion, including the Master's Lodge and the upper stages above the western archway, was begun in 1706, and finished in 1715. In 1719 the mullions were removed from the windows in the southern half of the western range, and in 1762 the battlements of the earlier ranges of the quadrangle were super-

seded by balusters in keeping with those of the later buildings.

From 1686 onwards donations had been made towards a new Chapel. This, an eastward extension of the Hall range, was not begun till 1763. The old Chapel was then pulled down. Sir James Burrough was the architect of the Chapel, and, on his death in 1764, was succeeded by James Essex. The consecration took place on 5th July 1769. The ante-chapel, lighted from a cupola, is an interesting feature in the design, and there is excellent wainscoting and stall-work. The altar-piece is an Annunciation by Cipriani; most of the stained glass, by Wailes, was inserted in 1870. The Chapel was repainted in 1857, and between 1870 and 1872 the Hall and Combination Room were restored and decorated by Sir M. Digby Wyatt. The present windows of the Hall are a result of this restoration. In 1815, Grumbold's windows in the western range had been altered by the lowering of their pedestal-like sills; and, earlier still, about 1762, the lights of the mullioned windows in the east and south ranges

Clare
Bridge

had been squared by the removal of their arched heads.

BY a royal license of 20th February 1326, Richard Badew, Chancellor of the University, was enabled to found a College of Scholars on a site in Milne Street acquired from a physician named Neel (Nigellus) Thorneton. The Scholars of University Hall probably settled in tenements on this site under their first Master, Walter Thaxted. Ten years later, in March 1336, the new College received the gift of an advowson from Elizabeth, Lady of Clare,* sister and co-heiress of the last Earl of Clare. On 6th April 1338 Badew surrendered his rights as patron and founder to this lady, who refounded the struggling College under the name of Clare House. The name which the Society commonly bore till 1856 was "The Master and Scholars of Clare Hall." The statutes prescribed a maximum body of twenty Scholars, of whom one was to be Master: six were to be in Orders at the time of admission. In addition, there were to be ten poor scholars, to live in a separate building, and dine at the second table: their education was to embrace plainsong, grammar, and dialectic: they were to be dressed alike, and, unless elected to a fellowship, were to leave the College when they were twenty years old. The College bears the arms of Clare impaling de Burgh within a black border with gouts of gold. The foundress' first husband had been John de Burgh, son of Richard, Earl of Ulster: she adopted this coat on the death

of her third husband, Robert, or Roger, Baron Damory.

John Dunwich (Master *c.* 1371-92), as Chancellor of the University in 1374, raised the question of the University jurisdiction of the Bishop of Ely, without success. The medieval College attended the parish church of St John Zachary until Henry VI. acquired its site, when accommodation was made for Clare in St Edward's. In 1446 Henry VI. provided the College with means to enlarge its declined fortunes, and in 1455 John Millington, brother of the first Provost of King's, became Master. Later in the century Henry Hornby, who became Master of Peterhouse under Henry VII., was a Fellow of Clare.

Hugh Latimer * was elected Fellow in 1510. The most famous episodes in his career at Cambridge belong to the mastership of Edmund Natures (1514-30). Until 1524-25 his opinions were conservative; but he came under the influence of Bilney, then Fellow of Trinity Hall, and in 1525 Bishop West inhibited him from preaching. His sermons on the Card were preached at St Edward's in December 1529. He became Bishop of Worcester in 1535, and suffered martyrdom in 1555. It is said that, when Somerset's Commissioners in 1548-49 proposed to unite Clare and Trinity Hall as one College for the study of Civil Law, Ridley procured the independence of Clare by representing the claim of Latimer to consideration.

John Crayford, Fellow of Queens', became

Master in 1530. In 1539 he was elected Fellow of University College, Oxford, of which he was Master 1546-47. Rowland Swynburne, his successor at Clare, was declared contumacious by the Commissioners in 1549, and was ejected in 1552, to be restored by Mary, who deprived the married intruder, John Madew. On Swynburne's death (1557) Thomas Bayly became Master: he retired in 1560, and died at Douai. During the visitation of January 1557, the Commissioners found that the Sacrament was not properly reserved in Clare Chapel, and Swynburne aggravated his fault by his excuse that the building was not consecrated. Nicholas Heath, the Marian Archbishop of York, formerly Fellow of Christ's, was elected Fellow of Clare in 1524.

The history of Thomas Cartwright, admitted sizar 1547, belongs to St John's and Trinity. Edward Leeds, Master 1560-71, founded ten scholarships from the property of his Hospital of St John and Mary Magdalene at Ely. William Smythe, Fellow of King's, appointed Master (1595) by the Chancellor, Sir Robert Cecil, owing to a disagreement in the Society, returned to King's as Provost. In 1612 the Chancellor's brother, Thomas, first Earl of Exeter (*Mirevelt), and Dorothy his wife, founded the three Exeter fellowships and eight scholarships, which are now merged in the general foundation. In the mastership of Robert Scott (1612-20), George Ruggle, formerly of St John's and Trinity, was one of the Society.

His comedy of *Ignoramus*, originally written in 1611-12, was performed at Clare before James I. on 8th March 1615: James was so pleased with it that it was acted again before him two months later, but its ridicule of the common lawyers caused great scandal. A Fellow was Nicholas Ferrar,* who entered as fellow-commoner in 1607: his tutor was Augustine Lindsell, afterwards Bishop of Peterborough and of Hereford. Ferrar died in 1637 at Little Gidding, in Huntingdonshire, where he had founded his famous "Protestant nunnery." He and another Fellow, Thomas Winston, Professor of Physic at Gresham College, were executors of Ruggle's will. From 1616 to 1623 Humphrey Henchman,* formerly of Christ's, was a Fellow here: translated to London from Salisbury in 1663, he was the Bishop who presided over the rebuilding of St Paul's.

The rebuilding of Clare was begun under Thomas Paske, Master 1620, and proceeded under the care of the Bursar, Barnabas Oley. Paske was ejected in 1645, some seven Fellows, including Oley and Peter Gunning,* having preceded him into retirement. For nine years the Society was practically without a head. William Spurstowe, then Fellow of Catherine Hall, was appointed in 1645, but made no attempt to be admitted. Ralph Cudworth of Emmanuel was then nominated: he did not accept till 1650, and appears never to have been formally recognized as Master. On his removal

to Christ's (1654), Paske's son-in-law, Theophilus Dillingham, of Sidney, became Master. At the Restoration Paske returned, but resigned in favour of Dillingham, who continued Master till 1678. John Tillotson,* appointed Fellow by mandate in 1650, secured the protection of Cromwell for Clare, and the benefaction of Joseph Diggons, by which two fellowships and four scholarships were founded (1659). Tillotson had to vacate his fellowship in 1660, when Gunning recovered it. Gunning was at once removed to the mastership of Corpus. Tillotson became Dean of Canterbury in 1670, and was Archbishop from 1691 to 1694. Abraham Wheelock, Fellow 1619-32, was the first Professor of Arabic (1632): he kept his professorship and the University librarianship till his death in 1653.

Oley, restored to his fellowship in 1660, was Archdeacon of Ely 1679-80. At his death (1686) the buildings were far advanced. His will provided for the erection of the new Library. He left £10 to the descendants of John Westley, the first builder of the new court; and £100, which the College owed him, was paid to King's as compensation for their loss in parting with their rights in Butt Close, the piece of land over the river, west of Clare and King's. The precipitancy of Clare in obtaining a royal license, before the preliminaries were concluded with King's, had led to a controversy which was not finally settled till 1823. Oley gave another £10 to the grooms of King's or their families

"as suffered most losse by the grasse of Butt Close being taken from them." On Dillingham's death (1678), the mastership was offered to Oley, but the letter lost its way. To avoid a candidate armed with a royal mandate, the Fellows at once elected Samuel Blythe, who remained Master till 1713, and left the College £6000, with which large purchases of advowsons were made. In 1677 John Moore*† vacated his fellowship: he became Bishop of Norwich (1691), and Ely (1707); he died in 1714. His library was bought by George I. and presented to the University. For some time his chaplain was William Whiston, elected Fellow 1691, and Newton's successor in the Lucasian chair of Mathematics (1702). In 1710 Whiston was expelled from the University for Arian opinions. His later life was much occupied in the promulgation of erratic doctrines: his famous translation of Josephus appeared in 1737. Of his friend Richard Laughton, tutor of Clare and a Liberal, Dr Colbatch, a man of widely different views, said in a Commemoration sermon at Trinity: "We see what a confluence of nobility and gentry the virtue of one man daily draws to one of our least colleges." Prominent noblemen thus attracted were the future Duke of Newcastle,* Chancellor of the University 1748-68, and John Hervey, afterwards Baron Hervey of Ickworth.

The new Chapel was finished during the mastership of Peter Stephen Goddard† (1762-81), and consecrated by a former Fellow, Richard

Terrick,* translated from Peterborough to London in 1764. William Whitehead, Poet Laureate 1757, had been elected Fellow in 1742; and another poet, John Langhorne, famous as the translator of Plutarch, entered in 1759. John Berridge, well known for his zeal in the Evangelical revival, was Fellow 1740-63. William Cole the antiquary migrated from Clare to King's in 1736.

The two great events of the nineteenth century were the final healing of the Butt Close controversy with King's during the mastership of William Webb (1815-55), and the new statutes of 1861, by which most of the special foundations were consolidated with the general funds of the Society, and the number of Fellows restricted to seventeen, eight of whom were to be seniors with control of the finances. The late Master, Dr Edward Atkinson (*Ouless), elected in 1856, closed his long tenure of office in 1915, when Mr W. L. Mollison was elected his successor.

V

PEMBROKE

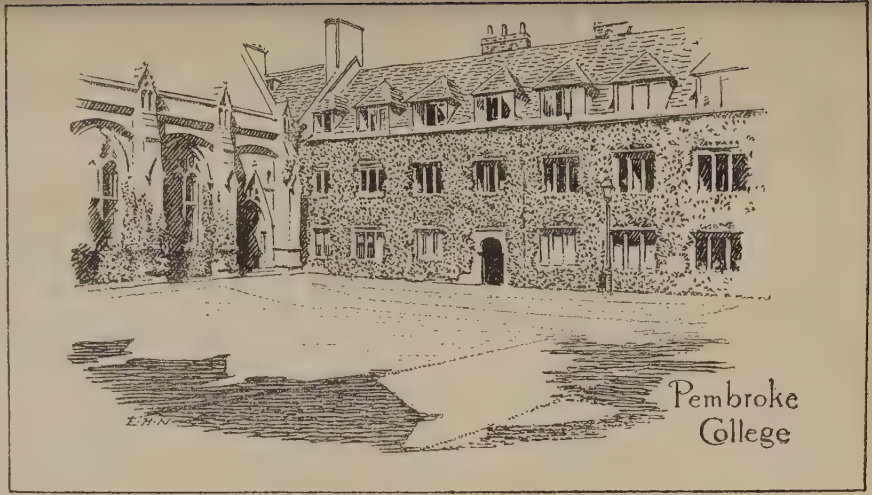
THE north and west ranges of the fourteenth-century buildings of Pembroke remain with such alterations as have been caused by fairly conservative refacing. The south range has been destroyed; but its western gable is incorporated in the street-front of the College between the gateway and the present Chapel. The Hall, with the kitchen at one end and the Parlour and Master's Lodge at the other, formed an eastern range: in the north-west corner of the quadrangle was the Chapel. The Hall was restored, and a Library added above it in 1452. From that time till the seventeenth century, little building seems to have been done. In 1633 the north and the larger part of the south ranges of the second court, east of the screens, were built. The south range was joined to the Hall range in 1659 by the Hitcham building,

whose design and preponderant use of classical details distinguishes it from the buildings of 1633.

The new Chapel, designed by Sir Christopher Wren, and consecrated by Bishop Wren in 1664, is purely classical in design. Built much to the south of the old court, it was joined with it by a range of buildings (1666), matching externally with the older work. The classical cloister-walk, at the back of this addition, was intended to be the Fellows' burial-ground. The old Chapel, refaced with brick in 1663, was turned into a Library in 1690. A short eastern addition to the north range of the second court was made in 1670, and was later the "Sphere House," where Dr Long's metal globe was preserved. In 1712 the front of the College towards Trumpington Street was ashlared; but the gatehouse was not faced till 1717.

The old buildings were much repaired in 1862. The first court assumed its present appearance in 1871-75, under the hand of Mr Alfred Waterhouse. A range of chambers was built south of the Chapel, and facing Trumpington Street, in 1871-72. The new Master's Lodge, on a site east of the second court, was finished

in 1873. Next year the east and south ranges of the old court were taken down; no new south range was built, but a new Hall was made on the site of the old Hall and Parlour, with a new Combination Room projecting southward. In 1875 the new east range was finished, and a Library and Lecture Room with a clock-tower were constructed on a site south of the second court and Combination Room. All these buildings are of brick with stone dressings. In 1880 the chapel was lengthened eastwards by Sir Gilbert Scott, whose son, Mr G. G. Scott, brought the Chapel cloister into connexion with the west range of the old court (1881), and built two ranges of a new court on a site east of the Master's Lodge. The north range of this building (1883) has been recently lengthened westwards and joined by an open screen, with an inner cloister, forming a gateway to the Master's Lodge, to a new block of buildings between the Lodge and the second court. The screen, the top of which forms a bridge from one building to the other, and the lower corner of the new block are, like the Scott building, of stone; but the rest of the block is of red brick, harmonizing with the



Pembroke
College

older buildings on the west. This work, completing the Pembroke Street front of the College, was done in 1907-8, from the designs of Mr W. D. Caroë.

THE Hall of Valence Marie was founded in 1347 by Mary,* widow of Aymer de Valence, Earl of Pembroke. The foundress' husband had died in 1324: the legend that he was killed at a tournament on his wedding-day was perpetuated by Gray in a passage of his *Inaugural Ode*:

> "And sad Chatillon, on her bridal morn
> That wept her bleeding Love."

The Countess was daughter of Guy, Count of Châtillon and Saint Paul; and the arms which the College has borne from its foundation are those of Valence impaling Saint Paul. The foundation consisted of a Master, fifteen Scholars, and four poor scholars or Bible-clerks. Founded on a site just without Trumpington Gate, with the King's Ditch close to its northern boundary, the college did not extend its limits appreciably till some three centuries after its foundation. It soon became known as Pembroke Hall, a name which, like those of Clare and Catharine Halls, clung to it until 1856, when the establishment of private hostels under the name of halls was mooted. As has been shown already, the title "hall" or "house" is the correct designation of the home of a College. Pembroke profited greatly by the generosity of Henry VI.* Fuller

refers to it as Henry's "adopted daughter," and quotes a passage in his charter praising its singular eminence in the University. "Let Pembroke Hall," writes Fuller, "be compared with any foundation in Europe not exceeding it in bigness, time, and number of members, and it will acquit itself not conquered in all learned and liberal capacities." "O domus antiqua et religiosa!" were the words of Elizabeth as she passed it on her visit to Cambridge.

Pembroke was the first Society in Cambridge which we know to have had a Chapel of its own, where all the divine offices were celebrated. The foundress obtained a papal license in 1355, and the Chapel was built shortly after; until this time the College probably attended St Botolph's church. The first Master (1347) was Robert Thorpe. John Langton, sixth Master (1428-47), Chancellor of Cambridge in 1436, aided Henry VI. in the foundation of King's. Another Langton, Thomas, Fellow 1461, was consecrated Bishop of St David's in 1483, and was translated to Salisbury (1485) and Winchester (1493); he was also Provost of Queen's College, Oxford, 1487-95. Laurence Booth, Master 1450-80, was Bishop of Durham (1457), and Archbishop of York (1476). His half-brother, William Booth, Archbishop of York 1452-64, was also at Pembroke. Laurence Booth's successor at York and Pembroke (1480) was Thomas Rotherham,† who was, as Bishop of Lincoln (1472-80), the second founder of Lincoln

College, Oxford, and was a benefactor to the Schools at Cambridge. Rotherham resigned his mastership in 1488. Richard Foxe,* who, while Bishop of Durham was Chancellor of the University (1500), held the mastership of Pembroke for twelve years (1507-19) with the see of Winchester, and during this period founded Corpus Christi College, Oxford (1515).

Robert Shorton,† first Master of St John's, succeeded Foxe at Pembroke. In his time, Nicholas Ridley* was elected Fellow. In 1540 he became Master. Bishop of Rochester (1547) and London (1550), he was deprived of his see and mastership in 1553. Under his rule Pembroke became noted for its attachment to reformed doctrines, and contributed to those assemblages of scholars which lent to the White Horse Tavern the nickname of "Germany." John Bradford,* martyred like Ridley himself in 1555, was a Fellow of Pembroke. The Marian Master was John Young, formerly of St John's and Trinity. In 1559 he was superseded by Edmund Grindal (* panel), Bishop of London, Fellow 1538, who had found a refuge in Germany during the persecution. Resigning in 1561, he became Archbishop of York (1570), and Canterbury (1576). To him succeeded Matthew Hutton, of Trinity, whose eloquent disputations had won him the favour of Elizabeth at her visit in 1564: he was preferred (1567) to the deanery of York, and became Bishop of Durham (1589) and Archbishop of York (1596). For a short space in 1567,

John Whitgift, the future Archbishop, filled the mastership, but passed on to the headship of Trinity. At Canterbury he succeeded Grindal. Edmund Spenser,* one of the two greatest sons of the College, matriculated in 1567, and took his M.A. degree in 1576. In the *Shepheards Calender* he celebrated the master of his day, John Young (1567-78), who became Bishop of Rochester in 1578, as "Roffy," and Grindal as "Algrind."

For twelve years (1578-89) William Fulke, a Puritan controversialist from St John's, was Master. A definitely Anglican period of College history began under Lancelot Andrewes ** (1589-1605). Andrewes, consecrated Bishop of Chichester in 1605, was translated to Ely (1609), and to Winchester (1619). The progressive development of Anglican thought in the century after the Reformation is well represented by the four great Masters of Pembroke in the sixteenth century — Ridley, Grindal, Whitgift, and Andrewes. Andrewes' successor, Samuel Harsnett, Fellow 1583, had distinguished himself by opposition to Calvinism, and became a prominent representative of the Laudian school. Following Andrewes at Chichester, he remained Master till 1617, when he was succeeded by Nicholas Felton,* Fellow 1583. Harsnett, translated to Norwich (1619), became (1629) the fifth Archbishop of York who had been Master of Pembroke. Felton held the bishopric of Bristol with his mastership, which he resigned on succeeding Andrewes at Ely.

A great benefactor of Pembroke, Matthew Wren,* was elected Fellow in 1605. We have met him as Master of Peterhouse and builder of its Chapel. The Chapel of Pembroke was his thank-offering for his delivery from prison at the Restoration; and, among other gifts, he added to the College plate his silver mitre. He was followed at Ely (1667) by Benjamin Laney,* who had migrated from Christ's to Pembroke (1615), and had succeeded Felton as Master (1630). He was ejected in 1644. The intruded Master, an eminent preacher, Richard Vines of Magdalene, was ejected in his turn for refusing the Engagement. Sidrach Simpson of Emmanuel, a prominent Independent, was the next Master, and was followed by a third intruder, William Moses, in whose time—the "Mosaic dispensation"—the second court was completed from part of the proceeds of the estate at Framlingham, bequeathed by Sir Robert Hitcham.*

Moses was deprived at the Restoration. Laney, the restored Master, was soon made Bishop of Peterborough, and reached Ely through the intermediate stage of Lincoln. With him the succession of episcopal Masters ceases. His two immediate successors, Mark Frank and Robert Mapletoft, had been ejected from their fellowships in 1644; Mapletoft was Dean of Ely (1667-77) during the whole of Laney's episcopate there. The Masters who succeeded Mapletoft were men of little distinction; the exception is Roger Long (1733-70,

* B. Wilson), the first Lowndean Professor, who designed a metal sphere, eighteen feet in diameter (destroyed 1871), to illustrate astronomical science, and made "water-works" in the garden of the lodge, disporting himself on the pond in a water-velocipede of his own contrivance. William Mason (* Reynolds, and medallion), the poet, was elected Fellow in 1749; and in 1756 Thomas Gray (* after death by B. Wilson, and bust), migrated to Pembroke from Peterhouse, and, in 1768, was elected Regius Professor of Modern History. The building operations of 1870-80 were the outcome of a fund formed in Gray's memory as early as 1776. William Pitt the younger (*Harlow, *Gainsborough, bust by Chantrey), who may share with Spenser the claim to be the most celebrated son of the College, came into residence in 1773, and took his M.A. in 1776. Pitt's tutor was George Pretyman (afterwards Sir George Pretyman-Tomline), senior wrangler 1772, Bishop of Lincoln and Dean of St Paul's (1787), and Bishop of Winchester (1820). In 1780 and 1781 Pembroke claimed the senior wranglers. Joseph Turner (*Dawe), Master 1784-1828, was succeeded by Gilbert Ainslie,† whose mastership lasted till 1870. Noteworthy members of the College during Turner's mastership were Edward Maltby,* eighth wrangler (1792), Bishop of Chichester (1831), and Durham (1836); Temple Chevallier, second wrangler 1817, celebrated as an astronomer, and a Professor and Canon at Durham; and William

Grant Broughton, sixth wrangler in 1818, Bishop of Australia (1836) and Sydney (1847). George Gabriel Stokes (*Lowes Dickinson, and bust), senior wrangler 1841, was Lucasian professor of Mathematics 1849-1903, and, a short time before his death, was elected Master. In the mathematical and classical lists of 1842 occur the names of James Russell Woodford, Bishop of Ely (1873), and Edmund Venables, Precentor of Lincoln and archæologist. A great name is that of Henry James Sumner Maine (*Lowes Dickinson), senior classic 1844. With Charles Edward Searle (*Ouless), tenth wrangler in 1851, this list may close. Dr Searle succeeded Dr Power as Master in 1880; during the twenty-two years of his rule the prosperity of the College marvellously increased. After the short interval of Sir George Stokes' mastership, Dr Arthur James Mason, formerly Fellow of Trinity and Jesus, and Lady Margaret Professor, was elected. On his resignation in 1912, he was succeeded by Mr W. S. Hadley.

VI

GONVILLE AND CAIUS COLLEGE

THE site of Caius is an irregular rectangle, the easternmost portion of which is occupied by the Tree Court, through which the College is entered from Trinity Street; while the westernmost contains, on the north, the Hall and Library, the kitchen and other offices, and a large part of the Master's Lodge, and, on the south, the garden of the Lodge and a range of lecture-rooms. Separating these eastern and western divisions are two courts, divided by the Chapel and the adjacent part of the Master's Lodge. North of the Chapel, next to Trinity Lane, is Gonville Court, which represents the quadrangle of Gonville Hall. The buildings into which the first Master and Scholars entered were two old stone houses, entered from Trinity Lane. Opposite these the Chapel was built in its present position, and was

licensed for service in 1393. In the same year William Physwick, Esquire Bedell, left to the College his house on the north side of Trinity Lane; this, known as Physwick Hostel, formed part of Gonville Hall until it was absorbed by Trinity in 1546. In 1441-44 the west range of the quadrangle was completed, and returned along the south side to meet the Chapel. Its north part was occupied by the Hall; its southern part by the Library; the south-west angle and its return by the Master's chambers. The original front of the west range, built of brick and clunch, exists behind its eighteenth-century casing. About 1490 the court was finished by an eastern range, the gift of Elizabeth, widow of Robert Clere of Ormesby. Rather earlier than this Physwick Hostel was rebuilt with a gateway and tower. The wall round the college premises was finished about this time: a part still forms the eastern boundary of Trinity Hall Lane.

The buildings remained in this state until the time of Caius. The court which he added, known as Caius Court, is on the south side of the Chapel. For its building, Caius bought

from Henry Cromwell, grandfather of the Protector, the ruins of the central tower and crossing of Ramsey Abbey Church. In 1565 the west range was founded and completed. The date 1567, on the Gate of Virtue, marks the completion of the eastern range. The Gate of Honour, in the wall which bounds the south side, was built in 1575. Up to this time the only entrance had been from Trinity Lane. Caius, however, had acquired in 1563 most of the site of the present Tree Court, then hemmed in by houses. This enabled him to make an approach to his College from High (now Trinity) Street. In the boundary-wall next the street, a gateway, on the inner face of which was carved HVMILITATIS, gave access to a straight passage between walls, leading to the entrance gateway of Caius Court, on the frieze over the arch of which was carved VIRTVTIS. The Gates of Humility and Virtue were thus successive entrances to a College dedicated, as the inscription on the western side of the Gate of Virtue tells us, to Wisdom; and the student, guided by these principles, passed eventually to the School through the Gate of Honour. The

Gate of Humility, removed in 1868, is now in the garden of the Master's Lodge. The Gate of Virtue has an elevation of three stages, with an order in each stage, an attic and triangular pediment over the central division of the east and west faces, and a tower with cupola on the south-west side. The Gate of Honour is smaller but more elaborate, and, though not executed in his lifetime, was designed by Caius himself. Tall pinnacles have been removed from the angles of the lower and middle stages, and sun-dials from each face of the hexagonal structure at the top. The gate was possibly executed by Theodore Haveus of Cleves, who designed the column, adorned with sixty sun-dials and the coats of arms of the gentlemen pensioners of the College, which was set up in Caius Court in 1576, and has now disappeared. A connexion between the new and old courts was made by an archway through the ground-floor room of the Master's Lodge, west of the Chapel.

In 1594 three of the houses north of Tree Court, next Trinity Lane, were converted into chambers, and their gardens opened to the

College. On their site, in 1617, was erected the Perse Building, which was returned southward in 1619 by the Legge Building, next Trinity Street, and north of the Gate of Humility. In 1637 the Chapel was lengthened eastwards, and the present ceiling was made.

In 1716-17 the Chapel was ashlared by the architect, John James. The east end was rebuilt, the buttresses were finished off with urn-finials, and the octagonal tower at the south-west corner was destroyed. The rest of the south side of Gonville Court was cased with stone in 1718. The cupola over the Combination Room in the west range was designed by James Burrough in 1728. In 1752-54 Burrough cased the east and west ranges of Gonville Court and rebuilt the north range on the site of the old stone houses and the gateway from Trinity Lane. The Gate of Honour narrowly escaped destruction. In 1795 the Master's Lodge was extended westward, and the old turret-stair to the garden was destroyed; and, in 1817, a cement coating was given to the Legge and Perse buildings. A plan by William Wilkins, Fellow, was subs

mitted for rebuilding these ranges, but nothing further was done to them for half a century. The south-east corner of Tree Court was acquired in 1782, and the houses which stood here were made into chambers between 1850 and 1854. In 1853 the site of the old college stables was filled up by the new Hall, with offices attached, and kitchens on the ground-floor, the new Library, at right angles to the Hall, and the extension of the Master's Lodge to Trinity Hall Lane. The architect was Anthony Salvin. The old Hall and Library were turned into chambers, and new lecture-rooms were built between the Master's garden and Senate House Passage. In 1868-70 the buildings on three sides of Tree Court were destroyed, and their place was taken by a building designed by Mr Waterhouse, with a gateway and tower facing the end of King's Parade. An apse was added to the Chapel, and the east range of Gonville Court rebuilt behind Burrough's facing. In 1886 the old Hall, already turned into chambers, was made into a tutor's house; and in 1887 the south side of Rose Crescent, opposite the small gate into Trinity Street, was

converted into chambers under the name of St Michael's Court. These have been rebuilt during the last few years from designs by Sir Aston Webb. The Combination Room has been restored by Mr Arnold Mitchell, and the Hall and its approaches improved and decorated by Mr Warren.

THE College of the Annunciation of the Blessed Virgin Mary, commonly known as Gonville Hall, was founded on 4th June 1349 by Edmund Gonville, rector of Terrington St Clement's, in Norfolk. The founder was aided by William Bateman, Bishop of Norwich, and by Sir Walter Manny. The site first chosen was the south-east portion of that now occupied by Corpus. John Colton was appointed Master. Gonville died in 1351, and the work of completing the foundation belongs to Bateman, who not only made the study of Law, instead of Theology, its main object, but also, by a composition with Corpus, changed the site to the neighbourhood of his own new College of Trinity Hall. In 1353 a treaty of amity was drawn up between the two foundations in recognition of their common interests. In view of Bateman's anxiety for the legal reputation of Gonville Hall, it should be mentioned that the College bred the greatest English canonist of the Middle Ages, William Lyndwood, Bishop of St David's (1442).

The first Master resigned in 1360, but lived long after, and was Archbishop of Armagh 1382-1404. William Rougham (1360-93) was Master when the Chapel was built, at first merely as an oratory: the College attended service at St Michael's, and William Somersham, Master 1412-16, desired in his will to be buried in the chapel of the Annunciation of the Virgin in that church. John Rickinghale, Master 1416, became Bishop of Chichester in 1426.

All the Masters, until recent times, have been, like Gonville and Bateman, natives of Norfolk or Suffolk. Merchants of Norwich helped Henry Costessey, ninth Master (1475-83), to rebuild Physwick Hostel. In 1481 a papal bull permitted monks from Norwich to study at Gonville and Trinity Halls. John Barly, tenth Master (1483-1504), left the patronage of a chantry in St Michael's Coslany at Norwich, of which he was rector, to the College. In his time Alexander VI. granted to Gonville Hall the privilege of sending out two preachers yearly into any diocese without applying to the bishop for a license. Another bull in 1500 gave right of burial to the Chapel, and allowed the students of Physwick Hostel to attend service there instead of at St Michael's.

An incident of this period is significant of the hostility between students from different parts of England. The northern students in Gerrard's Hostel, headed by their Principal, burned the gate of Gonville Hall and sacked the College.

During the same period the College received the bequest of the manor of Newnham from Anne, Baroness Scrope of Bolton, the representative in the sixth generation of Edmund Gonville's younger brother. Gonville Hall was now much frequented by pensioner monks, who, early in the sixteenth century, formed the larger part of the community. In spite of this, it became noted as an early centre of reforming doctrine. Bishop Nykke of Norwich said that no clerk from it "but savoured of the frying-pan, spake he never so holily." In 1517 one of the pensioners fastened a protest against indulgences to the gate of the Schools. Nicholas Shaxton, Fellow 1510, and Bishop of Salisbury 1535-9, suffered imprisonment and only saved himself from burning in 1546 by a recantation. Under Mary, he acted as assistant-bishop in the diocese of Ely, and, dying in 1556, was buried in the Chapel. William Rugg or Repps, Bishop of Norwich (1536), was a monastic pensioner at Gonville Hall. John Skip, Master 1536-40, was Bishop of Hereford 1539. The last Master of Gonville Hall, Thomas Bacon, died in 1559. It was at Gonville Hall, during the visitation of 1556-7, that the decree for the exhumation of Bucer and Fagius was signed and sealed.

The College was now at a low ebb. Its fortunes were revived by the eminent physician John Caius,***† who, born at Norwich in 1510, had entered Gonville Hall in 1529, had studied and lectured at Padua, and had practised in London. On 4th September 1557 he obtained

a charter of foundation and incorporation, by which the name of Gonville Hall was changed to Gonville and Caius College. On 25th March 1558 mass was celebrated in the Chapel, and Caius offered the chosen emblems of the enlarged foundation to God, the Blessed Virgin, and the Society. At the feast which followed he gave the "emblems"—the *caduceus* of prudent governance, the kneeling-cushion of reverence, the "book of knowledge" containing the statutes, and the silver salver with the charter of foundation upon it—to the Master. He seems to have been somewhat chilled by his apathetic reception; and his love of elaborate symbolism seems to have excited little sympathy among his contemporaries. On the death of Bacon, he was chosen Master. His own feelings were strongly in favour of the older religious ideals, while his Society lent towards Puritanism. Some of the Fellows were recalcitrant: he punished them, and they appealed to the Chancellor, who referred the matter to Archbishop Parker. Parker's decision, though impartial, implied that Caius had exceeded his authority. In the midst of these troubles, the buildings of Caius Court were rising, and Caius was taking no stipend for his mastership. On 5th May 1565, at four in the morning, Caius dedicated the new buildings to Wisdom, and laid their foundation-stone in the name of the Trinity for the furtherance of virtue and letters. Opposition still continued. In 1572, Dr Byng, Master of Clare and Vice-chancellor, instituted a search for "popish trum-

pery" hidden by Caius in the Lodge, with the result that ornaments which "might have furnished divers masses at one instant" were destroyed. The whole body of Fellows is said to have approved of this proceeding, in which Byng was supported by Whitgift, then Master of Trinity, and Goad, Provost of King's. Next year Caius, who, mortified and disgusted, had retired to London, came to Cambridge and resigned the mastership to Thomas Legge. A month later (29th July 1573) he died: his body was met with great honour by the University and College at Trumpington Ford, and buried at the east end of the Chapel. His tomb was removed to the north wall in 1637.

Dr Legge† was also a native of Norwich. At his election, he was Fellow and Tutor of Jesus; many of his pupils came with him to Caius. His sympathies were not unlike those of his predecessor; many of those admitted in his time were Romanists; and a majority of the Fellows complained to Burghley in 1582 against him and those "which for many years have made the College as a seminary to poyson the Commonwealth with corrupted gentlemen." Legge, however, was regarded favourably in high quarters: the protest did him no harm; and the remainder of his rule was peaceable. Under him Stephen Perse was Tutor, the founder of the Perse School at Cambridge, and donor of the original north range of Tree Court. Legge provided the corresponding east range, continued the annals of the College, which Caius

had begun, and was also known as a dramatist, chiefly as the author of a Latin play on the subject of Richard III., which was performed at St John's. He raised Caius to a high state of efficiency; after his death the College rose, in point of numbers, to the third or fourth place in the University. Legge was a civil lawyer; but Caius had given a medical bent to the studies of his college, and, in 1597, one of its greatest sons, William Harvey (**† Rembrandt), the future discoverer of the circulation of the blood, proceeded Bachelor.

Legge died in 1607, and was buried in the Chapel. The Fellows, hurrying to avoid a royal mandate, elected John Gostlin † before the statutable time. The Earl of Salisbury, then Chancellor, quashed the election, and appointed William Branthwaite,† of Emmanuel, who ruled till 1619. Another mandate was then threatened, but Bishop Montaigne of Lincoln used his influence on behalf of Gostlin. The new Master was, as usual, a native of Norwich, and was a practising physician. He became Regius Professor of Physic in 1623. He died in 1626: eleven days before his death he preached in the Chapel, at the opening of the academic year, "a discourse, like the dirge of a swan, on the most comfortable name of Jesus, ending with the words, *Jesu, Jesu, sis mihi Jesus.*" His successor, Thomas Batchcroft,† was in sympathy with the Puritan party; and the report made for Archbishop Laud in 1636 gives an unfavourable account of the state of the Chapel services. At

the same time, Caius was responsible for the breeding of at least two eminent churchmen of a different school of thought. John Cosin's* fellowship belongs to a date earlier than this mastership; but Jeremy Taylor,* a native of Cambridge, entered Caius under Batchcroft, and was elected Fellow in 1633. Francis White, Bishop of Carlisle (1626), Norwich (1629), and Ely (1631), was also of Caius, and was the bishop who consecrated Peterhouse Chapel.

Batchcroft was not ejected till 1649. Some of the Fellows had preceded him, notably Charles Scarburgh, afterwards physician to Charles II. The intruded Master was William Dell,† of Emmanuel, a captious Independent. His advocacy of a system closely resembling University Extension is famous; but his provincial Universities were to be formed by the dispersion of the older ones, which he regarded as "the residue of the hour and power of darkness upon the nations." After the Restoration, the College sued him for various high-handed and fraudulent transactions, and won its case. He was ejected in 1660, and Batchcroft returned for a very short time. Robert Brady,† recently made Regius Professor of Physic, succeeded him by mandate. Brady was also a historian and a diligent student of the Public Records, of which he was appointed keeper. His long mastership ended in 1700. Few persons of great eminence belonged to the College at this time. Neither Jeremy Collier, the non-juror, historian, and censor of the drama (M.A. 1676), nor Samuel

Clarke ** the metaphysician (B.A. 1695), were Fellows. Titus Oates migrated to St John's in 1669. Ellys, his tutor, told Thomas Baker that Oates was "a liar from the beginning": while at Caius, he was said to have cheated his tailor of a gown, and, on being charged with the theft, to have denied it "with horrid imprecations." The old notoriety of Caius for harbouring Papists is recalled by James II.'s preferment of Joshua Basset to the headship of Sidney, and by the expulsion after 1688 of another Fellow, appointed by mandate in 1686. Thomas Shadwell, Dryden's *bête noire*, was a member of the College.

John Ellys,† a noted Tutor under Brady, was Master 1703-16. Unfortunately he fell out with the Society, and unavailing efforts were made to obtain his removal. His Cambridge nickname was the "Divel of Keys." He was succeeded by the able and astute Thomas (after 1751 Sir Thomas) Gooch,† the Vice-Chancellor who deprived Bentley of his degrees in 1717, and the active opponent of the "attachers" who would have blocked the access from the Gate of Honour to the Schools by Gibbs' proposed Library. Gooch held with his mastership three bishoprics in succession—Bristol (1737), Norwich (1738), and Ely (1748). His change of front from Toryism to Whiggery in 1727 earned him the name of Nehemiah Broomstick: it was said that, when some one scornfully remarked that, if the Court party set up a broomstick, the University must vote for it, he

answered, "And so must I too." Like some of his predecessors, he quarrelled with the Fellows, to whom he caused the maximum of irritation with the least inconvenience to himself. Francis Blomefield, the historian of Norfolk, appropriately entered the College in Gooch's mastership. An earlier county historian, John Prince, author of the *Worthies of Devon*, took his M.A. from Caius in 1675. Three senior wranglers, the first of a long series, fell to Caius in Gooch's day.

Gooch was succeeded in 1754 by James Burrough, knighted in the same year, who had been Esquire Bedell. When a young Fellow of Caius was expelled from the University for atheism, Bentley, on seeing his small stature, is reported to have said, "What! is that the atheist? I expected to have seen a man as big as Burrough the beadle!" Burrough already had loomed large in Cambridge as restorer and re-builder; and the College over which he ruled bore ample witness to his taste. He died in 1764, and was succeeded by John Smith † (1764-95), who became second Lowndean Professor of Astronomy in 1771. Among later Masters, Martin Davy †† (1803-39), was remarkable for his liberal opinions on the abolition of religious tests. Benedict Chapman † (1839-52) was as eminently conservative, and adopted a rigid attitude to the Royal Commissioners in 1850. He was the last of the long line of East Anglian Masters. His successor, Edwin Guest (1852-80,† Watson-Gordon), was a

Warwickshire man. His fame rests upon his researches in philology and Celtic history; in him and in Robert Willis, Jacksonian Professor 1837-75, Caius probably possessed the two most eminent archæologists of their day. Willis's great work was his *Architectural History of the University and Colleges of Cambridge*, completed by Mr J. W. Clark. Guest resigned in 1880, and was succeeded by Dr Ferrers, whose successors have been the Rev. Ernest Stewart Roberts,* elected in 1903, and Dr H. K. Anderson, elected in 1912. The President of the Society is its historian, Dr John Venn. In the number of members on its boards, Caius stands third among the Colleges; and its undergraduates are at present second in number only to those of Trinity. Lawyers have been among its students from early days: Edward, Baron Thurlow,* Lord Chancellor under George III., and Sir Edward Hall Alderson,* Baron of the Exchequer, are names which should not be forgotten. In spite of the close association of the College with medical science, its fame belongs by no means to that branch of learning alone; and the celebrity of its members has its origin in a remarkable variety of achievement.

VII

TRINITY HALL

THE College of the Scholars of the Holy Trinity of Norwich has occupied ever since its foundation two courts on the west side of Trinity Hall Lane. Of these, the southern and smaller was the entrance court: to the larger court there was no entrance from the street. The old gateway with its postern now forms the entrance to the Library Court and garden from Garret Hostel Lane. The eastern range of the chief quadrangle was probably in course of completion at Bishop Bateman's death (1355). The Hall in the west range was certainly in existence in 1374, when Bishop Simon Sudbury entered into a contract with John Mildenhale, carpenter, for new buildings, including the buttery and kitchen, and chambers probably identical with the north range of the court. Thus three sides of the principal quadrangle were finished. The date of the south range

is uncertain. Bateman had procured a license for a Chapel in 1352; and the piscina which still remains in the south wall, and the buttresses on the same side, appear to be of late fourteenth century work. The Chapel, however, was not consecrated till 1513; but it is most likely that the building was used as an oratory long before this time. It is first mentioned as part of the College in a statute of William Dallyng, eighth Master, who died in 1502. In the south-west angle of the court, between the Hall and Chapel, was the Parlour, with the Master's lodging on the first floor. The gateway and porter's lodge stood at right angles to the south range of the principal court; and on the west side of this smaller court was the old house standing east and west, which had previously been occupied by student-monks from Ely.

The clunch wall which separates the College from Garret Hostel Lane was built about 1545. A bay-window was added to the west side of the Hall in 1562. In 1563 the kitchen end of the Hall range was improved, and a new Parlour (now the vestibule of the Library) added on the first floor. The Library, west of

the kitchen and buttery, seems to have been built about this time, and had at first a separate entrance. The old cases, from four to five feet high, stand at right angles to the walls between the windows. Locks and staples by which the books were secured to the shelves remain, but the chains are not original. The cases have sloping desk-tops above the shelves; below which are slanting book-rests for readers preferring to sit on the benches provided in front of each case. About the same time the Lodge was enlarged by an overhanging timber stage to the south wing, which projected towards the house of the monks of Ely, and by a gallery on open cloisters, forming a west wing nearly parallel to the Library. A stable next Garret Hostel Lane, north-west of the Library, was built in 1563. It was destroyed in 1889: part of its materials, now in the ante-chapel, are supposed to have come from the second church of St John Zachary.

In Loggan's view of the College (about 1688) the medieval buildings with the Elizabethan additions remained unchanged: the house of the monks of Ely, by this time a pigeon-

house, formed the south range of a narrow courtyard surrounded by the Lodge and its offices, and communicating by a broad gate with the entrance court. In 1728 the north range of the principal court was cemented and classicised. In 1729-30 the south range was similarly treated. The Chapel was transformed inside and out; such stained-glass as remained was taken away; new windows were inserted; the old roof was sacrificed to a panelled plaster ceiling; a marble pavement and new wainscoting were put in; and the tapestry behind the altar was replaced by an altar-piece given by one of the Fellows, Dr Chetwode. Chetwode in 1730-1 paid for the handsome fittings of the Parlour, from which a door was made into the Library. The Hall was restored by Burrough, with the aid of Essex. The walls were cased with stone in 1742; the western oriel was destroyed; a plaster ceiling, new woodwork, including the present screens (at first closed with iron gates) were inserted. The whole court was ashlared: the outer front of the east range was also remodelled, and an entrance made through it from the street. Further plans were

supplied by Burrough and Essex for a river-ward extension of the buildings.

In 1823 a brick range of buildings was erected on the site of the old south wing of the lodge and part of the "pigeon-house." The east range of the chief court, injured by fire in 1852, was largely rebuilt and raised one story by Salvin. The Chapel was restored in 1864, when the old Treasury, at its east end, was incorporated with it, and it was decorated in 1876. Mr Waterhouse designed the range, built in 1872, on the site of the old gateway and porter's lodge: the old gateway was removed to its present site, and, though a gateway was made in the new range, the porter's lodge was now removed to the entrance of the chief quadrangle. One peculiarity of the original plan was thus abandoned. A tutor's house was built in 1882. The Latham building, by Messrs Grayson and Ould, stands on a site north-west of the Library. The same architects remodelled the Master's Lodge, incorporating part of the old Lodge in the lengthened Hall, and constructing a new Combination Room in the courtyard between the Lodge and the brick range of 1823. These

additions and alterations were completed in 1892. In 1909-10 a new range, by Messrs Grayson and Ould, was built on the side of the Library Court next the river.

TRINITY HALL, the *aula* of the College of the Holy Trinity of Norwich, was founded by William Bateman, Bishop of Norwich, as a "perpetual College of Scholars in the Civil and Canon Law." His foundation consisted of a Master and a maximum number of twenty Fellows with certain Scholars. All the Fellows were to be in Orders or candidates for Orders, but only the seven canonist Fellows were bound to become priests, while the number of civilian Fellows was to be at least ten. The Society was required to say an office of the Trinity on rising and going to bed: Latin conversation was obligatory, and three days a week disputations were to be held on legal points.

Bateman signed the deed of foundation at Thorpe by Norwich, 15th January 1350. The first Master was Robert Stretton, who resigned in 1355, and became Bishop of Lichfield in 1360. Bateman obtained for his foundation several Norfolk advowsons, including that of Stalham, which had belonged to the Abbey of St Benet's, Hulme. To Hulme he appropriated the church of Potter Heigham, from whose revenues two monks were to be maintained at Trinity Hall as students of Canon Law. Bateman established a college chest, and arranged

the league of amity with Gonville Hall, giving Trinity Hall the right of precedence. In electing Fellows at Trinity Hall, special preference was to be shewn to students of Gonville. When Bateman died at Avignon in 1355, the Society was composed only of a Master, three Fellows, and three Scholars. The scale on which Bateman had planned the foundation was not realised. From 1429 to 1443 Marmaduke Lumley, consecrated Bishop of Carlisle in 1430, was Master. His successor, Simon Dallyng (1443-53), negotiating with Henry VI. over part of the site of King's, procured the impropriation of St Edward's church. In 1513 the Chapel was dedicated by Bishop Stanley of Ely: the brass of the contemporary Master, Walter Hewke (1512-17), is in the ante-chapel.

Stephen Gardiner,*† elected Master in 1525, was made Bishop of Winchester in 1531. He kept his mastership until his deprivation, under Edward VI. Restored under Mary, he was Master of Trinity Hall and Chancellor of the University till his death in 1555. The conservatism of his temper forced him into reaction, only when reaction became inevitable, and no charge of persecution can be laid against his rule in Cambridge. Thomas Bilney, formerly of Trinity Hall, was burned near Norwich in 1531; but his judge was Bishop Nykke, himself an LL.D. of Trinity Hall, and the founder of one civilian and two canonist fellowships. The only Protestant martyr burned in Cambridge suffered after Gardiner's death, but

he also was condemned by a member of the College, Thomas Thirlby,* Bishop of Ely. It is said that Thirlby, a lover of music, had annoyed Bilney, who lived below him, by playing on his recorder while Bilney was engaged in his devotions. Henry VIII.'s Commissioners in 1546 found that the expenditure of the College was in excess of its income. In 1548-9 Edward VI.'s Commissioners proposed its union with Clare. Gardiner alone seems to have objected, but, as we have seen, the project was abandoned. A member of both commissions was an ex-Fellow, William May, President of Queens'. A statesman of Gardiner's period was Sir William Paget, created Baron Paget of Beaudesert in 1549. Richard Sampson, D.C.L. 1513, Bishop of Chichester 1536 and Lichfield 1543, supported Gardiner in maintaining the legality of Henry VIII.'s divorce. William, first Baron Howard of Effingham, Lord High Admiral 1554-73, was also of Trinity Hall.

The study of Canon Law at Cambridge was abolished in 1535, and the Regius professorship of Civil Law was established in 1540. One of its earliest holders, Walter Haddon of King's, superseded Gardiner as Master in February 1552, but was soon appointed President of Magdalen, Oxford. His successor, William Mowse, retired in 1553, became Professor of Civil Law at Oxford in 1554, returned to Trinity Hall on Gardiner's death, and retired again in 1559. The first Elizabethan Master was Henry Harvey, who had been active against heresy

under Mary, and assisted the Commissioners of 1570 in drawing up statutes primarily intended as a check on Puritanism. In 1567 Harvey procured a lease of the premises in London which, as Doctor's Commons, became the central stronghold of ecclesiastical lawyers. Trinity Hall had control of the buildings and chambers; and these rights, though rendered terminable in 1728, were not abandoned until the incorporation of Doctor's Commons in 1768. In 1578, another Harvey, Gabriel, was elected Fellow. This erratic man of letters, the friend of Spenser, was elected Master in 1585; but a royal mandate intruded Thomas Preston of King's, whose beauty and skill in disputation had fascinated Elizabeth in 1564. Preston was the author of *Cambyses*, a tragedy chiefly memorable for Falstaff's jesting allusion to its bombastic vein. Thomas Tusser, who died in 1580, had been a son of the Hall, "college best," as he called it, "of all the rest." Sir Robert Naunton, Fellow 1592-1616, Public Orator, thrice M.P. for the University, and Secretary of State 1618-23, is remembered as the author of *Fragmenta Regalia*, a short account of the Court and favourites of Elizabeth.

Preston was succeeded in 1598 by John Cowell of King's, Professor of Civil Law, whose extreme monarchical views caused the suppression of his legal dictionary, the *Interpreter*, in 1610. During the mastership of Clement Corbett† (1611-26), Chancellor of Ely and

Norwich dioceses, and Gresham Professor of Law, Robert Herrick migrated (1616) from St John's to Trinity Hall. Corbett's successor, Thomas Eden (1626-45) was a Parliamentarian, and sat for the University in both parliaments of 1640. The College seems to have favoured the Royalist side; but no friction with the Master injured its prosperity or its affection for his person. His epitaph declares that he deserved the name of a Parent rather than a Master. On his death, John Selden, an Oxford man, the greatest lawyer and scholar of his day, declined the mastership; and, after some delay, John Bond, Fellow of Catherine Hall, was appointed (1646-60). The College was now practically composed of laymen, whose practice, in the abeyance of ecclesiastical law, lay in Probate and Admiralty cases. It appears that, after the Restoration, only one Fellow in Orders was considered necessary. Bond himself was a clergyman; but since his retirement in 1660, the Masters, with one exception, have been always laymen.

The professorship of Civil Law became virtually an appanage of the College from the appointment of Dr Clark in 1666 until, in 1873, the present Professor, another Dr Clark, was elected from Trinity. A succession of prominent civilians, Deans of Arches and Admiralty judges, now occupied the mastership. Under Sir Nathaniel Lloyd, Master 1710-35, Philip Dormer Stanhope, afterwards the famous fourth Earl of Chesterfield,* was a Fellow-commoner.

The great transformation of the buildings took place under Lloyd and his successor, Sir Edward Simpson *(1735-64). Two eighteenth-century poets were members of Trinity Hall: Elijah Fenton, who helped Pope in translating the *Odyssey*, migrated from Jesus in 1726; and William Hayley, the friend of Cowper, resided from 1763 to 1766. The college owes a special debt of gratitude to William Warren, Fellow 1712, who made valuable collections for its history. He died in 1745.

Two eminent tutors under Sir James Marriott, Master 1764-1803, were in succession Professors of Civil Law. Samuel Hallifax,* formerly of Jesus, was elected Fellow 1760. In 1768 he was elected to the two professorships of Arabic, although ignorant of the language, and became Professor of Law in 1770. He was a strong conservative in religious opinion, and became Bishop of Gloucester in 1781, and of St Asaph in 1789. Joseph Jowett, Fellow 1775, and Law Professor 1782, is well remembered in Cambridge as the maker of a garden in the angle between the outside wall of the principal court and that of the small entrance court. An epigram upon this achievement—the true version is given by Mr H. E. Malden in his history of the college—has been attributed to an ungrateful *protégé* of Jowett, Francis Wrangham, third wrangler, 1790, and afterwards Archdeacon of the East Riding. Wrangham stood for a fellowship in 1793, but he had shown sympathy with the

Unitarian, Frend of Jesus, and a Queens' man was elected. Wrangham appealed to the Lord Chancellor, as deputy Visitor, but lost his case.

The future Lord Lytton,* novelist and dramatist, migrated here from Trinity in 1823. Other migrants from Trinity came in 1825—John Sterling and Frederick Denison Maurice. Maurice became Professor of Moral Philosophy in 1866, and was minister of St Edward's from 1869 to 1872. A migrant from Clare, Daniel Corrie, was appointed first Bishop of Madras in 1835. The range of study was much widened during the second half of the last century. Henry Maine of Pembroke became assistant tutor in 1845, and Professor of Civil Law in 1847; and in 1847 began the tutorship of Henry Latham of Trinity, to whom Leslie Stephen, son of the Regius Professor of Modern History, Sir James Stephen, became assistant in 1854. The master at this time was Dr Thomas Charles Geldart† (1852-77). In 1856 Henry Fawcett,* formerly Fellow of Peterhouse, Professor of Political Economy 1863, and Postmaster-General in the Government of 1880, obtained a fellowship. Two years later the Law Tripos was established, and the traditional study of Trinity Hall had to yield to the claims of the Common Law. New statutes followed in 1860 and 1862, and the first triumph of the new *régime* was the senior wranglership of Robert Romer (†† Dickinson), now Lord Justice of Appeal. Sir Henry Maine (* Dickinson) succeeded Dr Geldart in 1877, and in 1887 was

elected to the Whewell Professorship of International Law, his third professorial chair, for he had been elected Corpus Professor of Jurisprudence at Oxford in 1869. The chairman of the University Commissioners in 1877-78 was Lord Chief Justice Cockburn (* Watts), Fellow 1829. The rule of Henry Latham (1888-1902, * Holl, † Dickinson) was a golden age for Trinity Hall, remarkable for the great success of the Boat Club on the river. The late Master, Mr E. A. Beck, was tutor of the College under Maine and Latham.

VIII

CORPUS CHRISTI COLLEGE

WHILE the quadrangles of earlier foundations came into being by degrees, that of Corpus was completed at once, and earlier than any of the rest. The entrance was on the north side, approached from the present Free School Lane by a passage. The south range had the kitchen and buttery at its west end. The hall was to the east of these, and the Master's Lodge, with the Parlour below, was in the south-east corner of the court. The remaining three sides of the quadrangle contained chambers, but the Library was on the first floor at the south end of the east range. St Benedict's Church was the Chapel of the foundation: between 1487 and 1515 a passage, across the approach from Free School Lane, connected the College with a two-storied building, containing chantry-

chapels, and forming a southern annexe to the chancel of the church.

The first important addition to the buildings was the long gallery at right angles to the Lodge, built about the middle of the sixteenth century. A flight of steps at the south end of the gallery was removed in 1578, when the Chapel was contemplated. A door was then made from the gallery into the new Library, which was above the Chapel. The Parker manuscripts were placed in the lesser Library, above the ante-chapel. At the north-west corner of the Chapel was a building, used formerly as a tennis-court, but improved about 1569 into a residence for pensioners. The Chapel, begun in 1579 and finished by 1617, was not consecrated till 1663.

From time to time there was some talk of adding to the buildings. In 1747 Masters, the historian of the College, produced a design for a new court, which incurred a charge of plagiarism from Essex. Seven years later John Green, then Master, bought some of the materials intended for the new front of the Schools and University Library; and Masters was ready with a second plan. A definite start was not

made until 1822. Plans were then supplied by William Wilkins. In May 1823 the building began, the houses between the College and Trumpington Street being taken down. The old Chapel, gallery of the Lodge, and Pensionary were destroyed. Owing to difficulties of space, the old Hall was turned into kitchens, and a new Hall was built on the site of the old kitchen and buttery. The rest of the new quadrangle, in the revived Gothic style, was built gradually, the work being completed by the Chapel in the east range, which was finished in the autumn of 1827. The old gateway was then closed, and the gateway in Trumpington Street became the chief entrance to the College. The new Master's Lodge occupied the south-east angle of the court; and the whole first floor of the south range was devoted to the Library. There is some Dutch stained-glass in the Chapel, bought by the College from a merchant named Hampp.

THE Gild of Corpus Christi, attached to the Church of St Benedict, and the Gild of St Mary, attached to St Mary's-by-the-Market, were united shortly before their foundation of the College of Corpus Christi and Blessed Mary. The Corpus Christi Gild already had contem-

plated such a foundation on some of their property west of the present Free School Lane. The site was limited; and southward expansion was curtailed in 1347 by Gonville's purchase of tenements for his College of the Annunciation. Bishop Bateman, as Gonville's executor, made additional purchases, including that of St Cross' Hostel, at the corner of Free School Lane and Botolph Lane. But, after the union of the Gilds, Bateman managed an exchange, by which Gonville Hall acquired a new site near his own foundation of Trinity Hall, and the old site was conveyed to Corpus. The united Gilds in 1352 elected as their alderman Henry, Duke of Lancaster, the cousin and friend of Edward III., who helped them to obtain a royal charter for the College. The buildings already had been begun. The Society at first consisted of a Master and two Fellows; the statutes of 1355-56 provided for a larger number. The advowson of St Benedict's belonged to the College, which was long known familiarly as Benet College; and the impropriation of St Botolph's formed part of the exchange with Gonville Hall. About the middle of the fifteenth century the number of Fellows had grown to seven.

Founded by an association of wealthy citizens, the new College played an important part in the affairs of the town. In the annual procession of the Gild on Corpus Christi Day, the Master carried the Host through the streets, and a feast was held at Corpus, at which the horn given by John Goldcorne, still among the College plate,

was passed round. The rebellion of the townsfolk in 1381 was specially directed against Corpus; the mob attacked the College, and carried away its "charters, evidences, privileges, and plate to the value of fourscore pounds." The University charters were burned in the Market Place, and an old woman "threw the ashes into the air, with these words: 'Thus, thus let the learning of all scholars be confounded!'" The Corpus Christi procession was abolished in 1535; Fuller tells us how, during the last solemnisation, the canopy above the Host caught fire.

The first Master was Thomas Eltisley; but the first ruler of importance was the tenth Master, Thomas Cosyn (1487-1515), second Margaret Professor of Divinity (1504-6). In his time much was done to the buildings, which had fallen into disrepair; he obtained from Elizabeth, widow of the fourth Duke of Norfolk, to whom he was chaplain, help in the work, and the foundation of a fellowship and scholarship. William Sowode (1523-44), who obtained St Bernard's Hostel, on the side of Corpus towards Trumpington Street, from Queens', was the first Master with Protestant sympathies. In his time (1527) Matthew Parker *† was elected Fellow; another Fellow was Thomas Dusgate, burned in 1532 near Exeter; and about 1543 George Wishart, burned at St Andrews in 1546, found a temporary asylum in Corpus. In 1544 Parker was elected Master. Although he was ejected in 1553, his influence was still strongly

felt in the College and the University. The Master elected in 1557, John Porie, was his personal friend, a Fellow of Corpus and Prebendary of his College of Stoke-by-Clare, and became rector of Lambeth, where Parker, consecrated Archbishop of Canterbury in 1559, kept himself in close touch with Cambridge affairs. Parker's benefactions to the College included plate and his library of manuscripts and early printed books. Of the treasures of this library it is impossible to speak here in detail: early medieval Latin and Anglo-Saxon MSS., the original MS. of Matthew Paris' history, and a MS. of Chaucer's *Troilus and Criseyde* may be mentioned. The bequest was hedged about with provisions for its maintenance intact, Caius and Trinity Hall being appointed supervisors. If a certain number of MSS. are lost, Corpus forfeits the library to Caius, and Caius forfeits in turn to Trinity Hall. The necessity of stringent provisions is clear when one realises how many books have disappeared from old libraries where such precautions have not been taken.

In spite of Parker's influence, Puritanism flourished in Corpus. Porie, unable to cope with a Society at war within itself, resigned in 1569, when, so far as numbers went, the College was in a high state of prosperity. His successor, Thomas Aldrich, who resigned in 1573, developed Puritan sympathies, and abused Parker as the "Pope of Lambeth and Bene't College." During the mastership of Robert Norgate

(1573-87), Sir Nicholas Bacon * gave money to the new Chapel, and founded six scholarships; but building operations left the College in difficulties. In 1587 John Copcot, Fellow of Trinity, was elected to the mastership. He died in 1590, when John Jegon,† Vice-president of Queens', was appointed by royal mandate. Jegon was consecrated Bishop of Norwich in 1603, having resigned the mastership. He had cleared off the debt; but the prosperity he left behind him declined under his brother and successor, Thomas Jegon (1603-18). John Fletcher the dramatist entered as Bible-clerk in 1593; his father, Richard Fletcher, who, as Dean of Peterborough, attended Mary Queen of Scots on the scaffold, and became Bishop of Bristol (1589), Worcester (1593), and London (1595), had been Fellow in 1569. An older and even greater dramatist, Christopher Marlowe, who took his M.A. degree in 1587, was at Corpus in the mastership of Norgate.

Thomas Jegon is said to have become a Romanist. At the death of his successor, Samuel Walsall (1618-26), a contest arose about the mastership, and, the votes being equal between Mundey, the senior Fellow, and Dr Henry Butts,† Mundey gave the casting vote for himself. On petition, however, Butts obtained a royal mandate, and was installed. Some wit fixed a paper to the college gate with the legend, *Sic transit gloria Mundi.* Butts seems to have improved the state of the College. As Vice-Chancellor in 1631, he remained at Corpus

during a visitation of plague, "a destitute and forsaken man; not a Scholler with me in the college, not a Scholler seen by me without. God all-sufficient (I trust) is with me." In the following March, Charles I. and his Queen visited Cambridge. Butts took to heart some carping remarks on his presentations for honorary degrees, and on Easter Day he was found to have hanged himself in the Lodge. A royal mandate appointed Richard Love,† Fellow of Clare, in his place. The Society suffered little in the Civil Wars. Three Fellows were ejected in 1644, and their three successors were ejected, with three more, on the imposition of the Engagement in 1650. Love kept his mastership, was Margaret Professor from 1649 to his death in 1661, and died Dean of Ely as well as Master. During the Commonwealth, Thomas Tenison* entered the college. He became Fellow and was vicar of St Andrew's-the-Great, distinguishing himself by a courage like that of Butts during the plague of 1665. From the vicarage of St Martin's-in-the-Fields and the archdeaconry of London, he was preferred to the bishopric of Lincoln (1692), and was Archbishop of Canterbury from 1695 to 1715. After the Restoration Corpus took its share in the High Church revival. Peter Gunning, Fellow of Clare, was Master for a few months, 1661, and then passed on to St John's. In the time of Francis Wilford, Master 1661-67, Bishop Wren consecrated the Chapel. Wilford was succeeded by John

Spencer (1667-93, † Van der Myn*), and Spencer by William Stanley † (1693-98). Tenison's interest in the College was maintained through these years. During Spencer's mastership, he paid for the paving of the Hall and the wainscoting of his old rooms; and it was on the representations of Stanley, his successor as Archdeacon of London, that he obtained the charter for the Society for the Propagation of the Gospel.

With Stanley's resignation in 1698, we come to a period in which Corpus became a head-centre of Whiggism in Cambridge. Thomas Greene † (1698-1716) became Bishop of Norwich (1721) and of Ely (1723), and, as bishop, continued to exercise paternal care over the Society. In 1716, when Greene left Corpus for Tenison's old cure of St Martin's-in-the-Fields, he was succeeded by Samuel Bradford.† Bradford from 1718 to 1723 held the see of Carlisle with his mastership, but resigned soon after his translation to Rochester. His successor was Matthias Mawson † (1724-44), who became Bishop of Llandaff (1738), Chichester (1740), and Ely (1754). Thomas Herring,* elected Fellow from Jesus in 1716, became Bishop of Bangor in 1738, and proceeded by way of York (1743) to Canterbury in 1747. Herring in 1750 recommended for the mastership a sound Whig, John Green, Fellow of St John's and Regius Professor of Divinity, who was duly elected. Wits of the other party sneered at the election, and gave the

college the alias of "Collegium Lambithinium." Green became Bishop of Lincoln in 1761, and ceased to be Master in 1764.

In 1748-49, 1756, and 1764, the senior wranglership was obtained by members of Corpus. One of the chief distinctions of Benet College in learning was the presence of that group of men whom William Cole of King's called the "Benedictine Antiquaries." Oldest of these was William Stukeley, M.B. in 1708. Among the rest were Robert Masters, Fellow 1736-50, the historian of the college; Richard Gough, editor of Camden's *Britannia*; and James Nasmith, Fellow 1765, who catalogued the Parker MSS. and edited Tanner's *Notitia Monastica*. Cole reckoned among this band of antiquaries William Colman (†Romney), long a tutor of the college, and Master from 1778 to 1794. Philip Yorke, second Earl of Hardwicke, and Charles Yorke, his brother, who became Lord Chancellor, also shared in their interests.

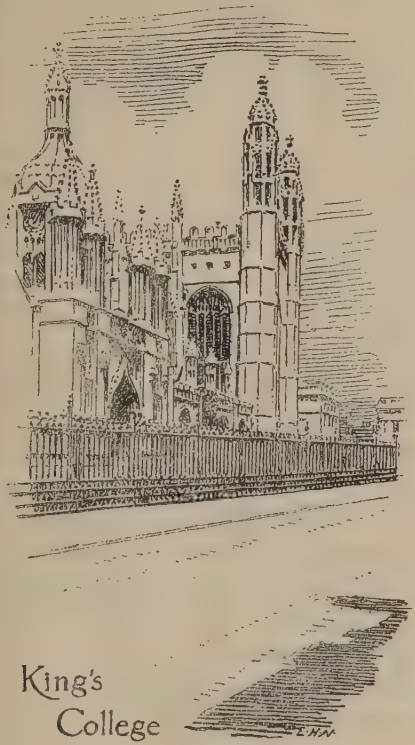
The later history of the college is uneventful. John Lamb (*Beechey), Dean of Bristol in 1837, was Master from 1822 till his death in 1850. He kept up the old Whig tradition; and his mastership is remarkable for the additions then made to the buildings. James Bowstead (* Shee), second wrangler 1824, became Bishop of Sodor and Man (1838) and Lichfield (1840). T. G. Ragland (* Dickinson), fourth wrangler in 1841, became famous as a missionary in Tinnevelly. Edward Henry Perowne (*Leh-

mann), senior classic in 1850, was Master from 1879 to 1906. His brother, John James Stuart Perowne (*Collier), B.A., 1845, became Fellow of Trinity, was Hulsean Professor 1875-8, and Bishop of Worcester 1891-1901. Among recent members of the Society were Edward Byles Cowell (*Brock), first Professor of Sanskrit (1867-1903), and Samuel Savage Lewis (*Brock), Librarian 1870-91, who left his collections of coins and gems to the college. Mr Robert Townley Caldwell, elected Master in 1906, was succeeded in 1914 by the Rev. E. C. Pearce.

IX

KING'S COLLEGE

THE King's College of St Nicholas in Cambridge was founded in 1440-41 on a somewhat cramped site east of Milne Street, opposite the entrance to Clare. Although Henry VI.'s second foundation, the College of St Mary and St Nicholas, was designed on a far larger scale, the plan described in his "will" of March 1448 was never fully carried out, and the old court remained the home of the College till the year 1829. Extension eastward was limited by the Schools quadrangle: the buildings were accordingly planned with three stories instead of the usual two, and with octagonal stair-turrets projecting into the court. Space was thus gained at the expense of light. On the east side of the court was the west range of the Schools. The south range continued that of the Schools; but, as the court was broader than



King's
College

the Schools quadrangle, the Hall, in the north range, was continued eastwards, nearly parallel to the Divinity School. A Chapel was built outside the south range, through which it was approached from the court by a narrow archway, known as Cow Lane. These buildings were never properly finished. The second scheme of the founder gave them a merely temporary significance; and that scheme, in its turn, was checked by political events. In 1829 the site and buildings of the old court were bought by the University, and their subsequent history belongs to that of the University Library.

The "will" of Henry VI. refers to the large site south of the old court, the purchase of which he completed in 1449. It consists of directions with regard, first to the Chapel; secondly, to a square cloister, with a tower 120 feet high in the middle of its west side, at the west end of the Chapel; thirdly, to the quadrangle, of which the Chapel was to form the north side; and fourthly, to the approaches from the High Street and the river. The quadrangle was to be nearly square internally. In the middle of the east side there was to be a gateway-tower. The

Library was to be on the first floor of the west range, next the Chapel: beneath it were provided two chambers and "a large hous for redyng and disputacions"; while above it was to be "an hows of the same largenesse for diuerse stuf of the college." At the south end of the west range the Hall, with a bay window on either side, was to stand above a vaulted cellar and buttery; while between it and the Library, apparently with space for an open passage next the Library, were to be a pantry and another buttery. The Provost's Lodge, with the Parlour on the ground floor, was to occupy the south-west corner of the quadrangle. The offices of the Lodge were to be continued westward, as the south range of a small quadrangle, of which the opposite range, entered from the screens at the north end of the Hall, was to contain the kitchen, while its other buildings were to be devoted to the brewhouse, bakehouse, and other offices. There was to be a conduit in the centre of the great quadrangle. The buildings were to stand back from the High Street, behind a boundary wall, in the middle of which was to be an outer gateway-tower. In a

King's
College
Chapel

wall west of the College, next the river, was to be another gateway-tower, approached by a bridge. The founder enjoined that the work should "procede in large fourme clene and substancial, settyng a parte superfluite of too gret curious werkes of entaille and besy moldyng."

Henry VI. laid the foundation stone of the Chapel on 25th July 1446. Nicholas Close, Fellow of the College, was the chief surveyor of the work; but the real credit of the execution of Henry's design probably belongs to the master-mason, Reginald of Ely. The building, begun in Yorkshire limestone, went on till 1462, when it was interrupted, probably by the change of dynasty. During this first period were built the lower courses of the walls of the Chapel, and its five eastern bays as far as the springing of the vaulting-shafts. Owing to the contemplated stall-work, the vaulting-shafts in the choir did not spring from the ground; but in the ante-chapel, where no stalls had to be taken into account, the plan of the shafts at the ground-level reveals the fact that the vault they were intended to carry was an ordinary cross-vault with lierne ribs. Mr G. G. Scott has made it clear that the master-mason

took the vaulting of the Lady Chapel at Ely as his model. It is probable that before 1470 at least one of the chapels between the buttresses was finished. About 1476 John Wolrich became master-mason. Between 1480 and 1484 oölite from Weldon in Northamptonshire took the place of Yorkshire stone; the five eastern bays were completed and covered with an oak roof; the vaulting-shafts shew that a fan-vault was now contemplated. The elevation was also changed by the adoption of a four-centred plan for the transverse vault; but the original proportions were kept by raising the spring of the vaulting-shafts. The windows, of which the transoms were already built, had to be finished in keeping with the earlier design, but their pitch was lowered to suit the longitudinal section of the new vault. In 1484 the windows of the five finished bays were glazed with white glass, and this part was ready for service. By this time the sixth bay was built, but not roofed, and the south side of the seventh bay was at any rate far advanced. The work then ceased till 1508, when Henry VII. began to shew an interest in it. Between 1508 and 1515 the masonry was

entirely finished, the fan-vault being executed between 1512 and 1515. Two of the eighteen chapels between the buttresses were already vaulted: nine more had been furnished with springers and wall-ribs for lierne vaults, which were now carried out: the remaining seven were now built and covered with fan-vaults.

The plan was due to the founder's express wish; but to Ely and Wolrich must be attributed the structural design. The sixteenth-century masons followed out Wolrich's elevation, allowing themselves freedom only in the heraldic decorations of the ante-chapel. No directions for the glass were contained in the founder's will; and in this matter the example of Henry VII's chapel at Westminster was followed by the overseers. A contract was made in 1515 with Barnard Flower, the King's glazier, to fill the windows with subjects representing "the story of the olde lawe and of the newe lawe" after that model. Flower died about 1525, having finished four windows. The east window and the remaining side-windows were executed by two London firms, Galyon Hoone and three partners, and Francis William-

son and Symon Symondes. Originally the window south of the altar consisted only of the upper part, as the east range of the projected quadrangle would have abutted on the Chapel at this point: the window was opened to its full length in 1827, and in 1845 Hedgeland, who restored the side-windows east of the screen rather too freely, filled the upper part with modern glass, the older glass having been removed to the lower part in 1841. The west window, of which the glass had long disappeared, was filled in 1879 with a representation of the Last Judgment, executed by Messrs Clayton and Bell. The treatment of scriptural history by type and anti-type begins with the second window from the west on the north side, the first being devoted entirely to the birth of the Blessed Virgin and the events preceding it. Each window, until we come to the east window, contains four pictures, each filling two out of the five lights of the window above and below the transom. The subjects above the transom are taken from Old Testament and apocryphal sources: those below are events in the lives of the Virgin and Our Lord, of which the upper pictures represent

types. In each central light are four figures of angels and prophets holding scrolls inscribed with Latin texts, which are intended to refer (but do not refer in every case) to the subjects of the pictures: these "messengers" are arranged vertically, two above and two below the transom. In the heads of the windows are heraldic badges, the arms of Henry VII. appearing in each case. The east window represents the events of the Passion. The "old and new law" subjects begin again on the south side in the window west of that containing Hedgeland's additional glass, and are completed in the two west windows on the same side, but are interrupted by the two windows east of these, which give scenes from the Acts of the Apostles. Two chapels on the south of the ante-chapel, Provost Hacomblen's and Provost Brassie's, contain old figure-glass in the outer windows: that in Provost Brassie's (the third chapel from the west) is of fifteenth-century work, and has been said to have been brought from Ramsey Abbey. Other old glass of various periods remains in some of the northern chapels. The quarries of the window between Hacomblen's chapel and the main building

remain in very great part, and are the original filling.

The colour-scheme, including the colouring of the vaulting, was never carried out. The screen dividing the choir from the ante-chapel, and the stalls in the choir, were executed by 1536. On the screen and loft above are the arms and other emblems of Anne Boleyn, which fix the date: the wood-work may be referred to an influence directly Italian or French, such as prevailed for a short time in England during Henry VIII.'s reign. The doors of the screen, and the canopies and shields of arms above the stalls, were made in the reign of Charles I., and belong to a more English type of Renaissance art. The panelling of the choir east of the stalls was executed by Cornelius Austin in 1675. A reredos was designed by Essex in 1776, but this has now been removed. A Renaissance design by Mr Detmar Blow has been adopted, and the old altar-piece, attributed to Daniele da Volterra, is now on one of the side-walls. The lectern was given by Provost Hacomblen. The organ, first erected in 1606, was reconstructed in 1859, when the gilded

figures of angels were placed on the top of the case. It was further improved in 1888.

The building of the Chapel occupied nearly a century, and the high altar was not in place till 1545. Between the Chapel and the High Street was the Provost's Lodge, entirely separate from the College, and forming, as time went on, an irregular group of buildings of various dates. West of the Chapel was a wooden belfry, containing five bells, originally given by the founder. This belfry was removed in 1739. The older Chapel of the College fell down in 1536 or 1537, when the new Chapel was practically ready for service. But of the founder's plan nothing further was heard until 1712-13, when Nicholas Hawksmoor, aided by the advice of Wren, prepared a plan which included a large south quadrangle, a cloister-court with bell-tower, and a continuation of King's Lane to the river, with a Provost's Lodge on one side and offices on the other. This, however, proved too expensive, and in 1723 another plan was accepted from James Gibbs. The Fellows' Building, forming the west range of the present court, was part of this plan. It is of Portland stone, stands detached

from the Chapel and the later buildings on the north side, and is pierced in the centre by a tall archway. Here Gibbs' work stopped. In 1823 Wilkins' design for the completion of the quadrangle was adopted; and from 1824 to 1828 the screen-wall and gateway facing King's Parade, the whole north range, including the Hall with the kitchen on the north, and the Library and Provost's Lodge, extending west of the limit marked by Gibbs' building, were built. The old Provost's Lodge was taken down. Since then there have been four periods of additions to the buildings. In 1871 Sir Gilbert Scott's plan was accepted for the building at the corner of Trumpington Street and King's Lane. In 1883 Mr W. M. Fawcett built the chambers and lecture-room, which form the west range of Chetwynd court, with Scott's building on the east. From 1889 to 1893 the L-shaped building west of the Provost's Lodge was erected from designs by Mr G. F. Bodley, whose plan included also a northern gateway-range, completing a court open towards the river. This design has not been carried out, but in 1908-9 a new range of buildings, with a low gateway-

tower opposite the end of Queens' Lane, was built from designs by Sir Aston Webb, at the back of Wilkins' Combination Room and Library. The bridge over the river was made in 1818 in place of an older one.

THE first foundation of King's in 1440-41 was for a Rector and twelve Scholars, and bore the name of St Nicholas, whose feast (6th December) was the birthday of the founder, King Henry VI.** A Rector, William Millington, and two Scholars were appointed. In 1440 Henry VI. had founded the College of Blessed Mary of Eton beside Windsor. At first he did not entertain the idea of connecting the two foundations; and the example of William of Wykeham, in his associated colleges at Winchester and Oxford, may have been recalled to him by William Waynflete, Fellow of Eton in 1440 and Provost in 1443, who was probably educated in Wykeham's colleges. The enlarged foundation of the King's College of St Mary and St Nicholas, for a Provost and seventy Fellows and Scholars, with chaplains, lay clerks, and choristers, was directly connected with Eton. Scholars of Eton, when they had reached a sufficient age and showed knowledge of grammar, might be elected to scholarships at King's, where as undergraduates they were instructed in logic and rhetoric. Their residence at Cambridge was bound to continue at least five years: after three years they might

proceed to fellowships and study theology, or, in prescribed cases, law, medicine, or astronomy. The great majority of the Fellows were bound to take Orders. The government of the Society was in the hands of the Provost, Vice-provost, three Deans, three Bursars, and six senior Fellows. The Bishop of Lincoln had exclusive jurisdiction as Visitor; and the College was exempted from the jurisdiction of the Chancellor. The University did not consent without a struggle to this establishment of an independent commonwealth in its midst; but opposition gave way, and it seems, further, that, not long after the foundation, the right of Kingsmen to proceed to University degrees, without taking part in the necessary acts, was recognised. This isolation was not directed by the statutes of 1446: it seems to have developed itself as a corollary from the exemption of students from University jurisdiction.

Millington resigned the provostship in 1446, and the first Provost under the new statutes was John Chedworth, of Merton College, Oxford, who became Bishop of Lincoln in 1452. Among the six Fellows appointed in 1443 were Chedworth, Nicholas Close, Bishop of Carlisle (1450) and Coventry and Lichfield (1452), and Thomas Rotherham,* eventually Archbishop of York (1480). A fourth was Robert Wodelarke, Provost 1452-79, who carried on the building operation at some loss to himself during the reign of Edward IV., and became the founder of Catharine Hall. Walter

Field, fourth Provost (1479-99), continued the work during a period unfavourable to a Lancastrian foundation. Much of the property of alien priories, given to King's by Henry VI., was diverted under Edward IV. to St George's Chapel at Windsor. Richard III., however, took some notice of the College; but it was not until 1508, when Richard Hatton was Provost, that Henry VII. showed activity in aiding a foundation which he might have been expected to help liberally. Hatton was succeeded by Robert Haconblen (1509-28). Nicolas West, Bishop of Ely 1515-33, had been Fellow in the provostship of Field. Fuller says, probably without much foundation, that he was "when Scholar of this House, so desperately turbulent, that, discontented with the loss of the Proctorship, he endeavoured to fire the Provost's lodgings; and, having stolen some silver spoons, departed the College. Afterward he became a new man, D.D. and Bishop of Ely; who, to expiate his former faults, gave many rich gifts and plate to the College, and built part of the Provost's lodgings." West opposed reforming doctrines in his diocese. On his death another Kingsman, Nicholas Hawkins, who had, as a young man, been imprisoned for holding Lutheran doctrines, was appointed Bishop of Ely, but died before consecration. Robert Aldrich, a friend of Erasmus, took his M.A. in 1515: Provost of Eton in 1536, he became Bishop of Carlisle in 1537, and died in 1556, having weathered much religious revolution.

The first Provost of the Reformation epoch was Edward Fox, who was elected in 1528 on his return from Rome, where he and Gardiner had striven to obtain a dispensation for the divorce of Henry VIII. Liberally minded towards reformers, he devoted most of his energy to the cause of the divorce; from 1535 to his death in 1538 he was Bishop of Hereford as well as Provost. The next Provost, George Day, Master of St John's, was made Bishop of Chichester in 1543, and kept his provostship till about 1547; deprived of his bishopric under Edward VI., he was restored by Mary, and died in 1556. Very opposite to Day's career was that of Richard Cox,* who in 1525 was appointed a Canon of Wolsey's College at Oxford, and became an active reformer in the reign of Edward VI. He fled abroad during Mary's reign, and opposed the anti-liturgical followers of John Knox at Frankfort. Appointed Bishop of Norwich in 1559, he was at once translated to Ely, where he remained till 1580. William Day, a younger brother of the Provost, Fellow 1548, was made Provost of Eton in 1561, and there distinguished himself by iconoclastic zeal; at the end of his life (1596) he was Bishop of Winchester for eight months. Edmund Guest, formerly Vice-provost, became Bishop of Rochester (1560) and Salisbury (1571).

Greek scholarship produced an eminent representative at King's, Richard Croke, B.A. 1510, who, after lecturing at Leipzig, returned to Cambridge in 1517, and became Fellow of St

John's. Croke preserved his canonry at Christ Church, Oxford, until his death at the end of Mary's reign. John Cheke, Fellow of St John's, and first Regius Professor of Greek, was appointed Provost in 1548. He was knighted in 1552 by his old pupil, Edward VI., but was deprived of his provostship next year. Imprisoned in the Tower for more than a year as an accomplice of Northumberland, he found a refuge abroad; but enticed into a trap at Brussels, was sent back as a prisoner to England, and was compelled to abjure the reformed faith. He died soon afterwards. King's also had its Protestant martyrs, chief among them John Frith, who became a Canon of Cardinal College, helped Tindal to translate the New Testament, and was burned in 1533, and John Hullier, burned on Jesus Green in Mary's reign. Thomas Wilson, author of the *Rule of Reason* and *Arte of Rhetorique*, and afterwards Secretary of State to Elizabeth, was one of the chief ornaments of King's in Cheke's provostship. The residence of Richard Mulcaster, afterwards the famous High-master of St Paul's School, belongs to a slightly earlier period. Francis Walsingham, Elizabeth's Secretary of State, was a Fellow-Commoner from 1548 to 1550.

The Provosts of Mary's reign were zealous Romanists; but Robert Brassie (1556-58) protested against the intrusion of Pole's Commissioners, who heard the Mass of the Holy Ghost, at the opening of their visitation, in

King's Chapel. Philip Baker, Provost 1558-69, had reactionary leanings, and secreted much "Popish stuff" in the Lodge. After much bickering with the Society, he was threatened with a visitation, and fled to Louvain, where he died in 1601. The visit of Elizabeth to Cambridge in August 1564 took place during his provostship. She was publicly received at King's Chapel, stayed in the Provost's Lodge, attended service in the Chapel twice on Sunday, and a performance of the *Aulularia* of Plautus in the ante-chapel on Sunday evening. Thomas Preston, Fellow 1556, and afterwards Master of Trinity Hall, laid the foundation of his favour with the Queen by his acting in the play of *Dido* and his disputation with Cartwright in the Schools. An older Kingsman, Walter Haddon, whom also we have met at Trinity Hall, presided over the legal disputations on this visit.

Baker's successor was Roger Goad, Fellow 1558, who ruled the College from 1569 to 1610. His business capacity and firmness in dealing with royal encroachments made his rule of great benefit to the Society; but his strict discipline was obnoxious to Fellows much younger than himself. The consequent wranglings and appeals to successive Visitors were almost prophetic of Bentley's troubles at Trinity. Giles Fletcher, Fellow 1568, famous as an envoy to Russia in 1588, and as a writer of sonnets, was one of those who brought charges against the Provost in 1576. His elder son, Phineas Fletcher, author of the *Purple*

Island, was elected to a fellowship in the year after Goad's death. Sir John Harington, translator of the *Orlando Furioso*, became a Fellow-commoner in 1576. To Goad's provostship belong the names of John Cowell, the third Master whom King's sent to Trinity Hall since 1552; and Richard Montagu, Bishop of Chichester (1628) and Norwich (1638), whose views on royal absolutism were as pronounced and unpopular as those of Cowell. William Oughtred, the author of *Clavis Mathematicæ*, became Fellow in 1595. Thomas Goad, a son of the Provost, became Professor of Civil Law in 1635; and Goad's son-in-law, Fogge Newton, succeeded him as Provost (1610-12).

William Smythe, formerly Master of Clare, succeeded Newton in 1612, but died in 1615. Samuel Collins † was then elected, and from 1617 held the Regius professorship of Divinity with the provostship. He was not always on good terms with the Society, and had a long controversy with Ralph Winterton, an unruly and unpopular Fellow, whom the Society was unwilling to allow to proceed to his M.D. degree. Winterton was Regius Professor of Physic from about 1633 to 1636, and much improved the condition of that faculty. Collins was ejected in 1645, but continued to live in Cambridge till his death in 1651. It is rather surprising that the Chapel windows escaped the zealous attentions of Dowsing. If the 6s. 8d. paid to Dowsing by the College was the ransom of the windows, the Society made a good

bargain. Two members of King's were prominent during this crisis in politics. In 1643 the poet Edmund Waller, Fellow-commoner 1621, set on foot a famous Royalist plot; and John Pearson, Fellow 1634-40, preached a courageous University sermon, rebuking those who "instead of the buyers and sellers would whip the very prayers out of the temple, with their new divinity sweeping out all good Christianity." At the Restoration, Pearson, who preached at St Clement's, Eastcheap, during the Commonwealth, those discourses afterwards embodied in his *Exposition of the Creed*, became Master of Jesus: he was subsequently Master of Trinity and Bishop of Chester.

The provostship, declined by William Gouge, Fellow 1598, and rector of St Anne's, Blackfriars, was accepted by Benjamin Whichcote, Fellow of Emmanuel, a tolerant Puritan, and one of the band of Cambridge Platonists. He retired at the Restoration, but kept the sinecure rectory of Milton, and, accepting the Act of Uniformity, held the incumbencies of St Anne's, Blackfriars, and St Lawrence, Jewry. James Fleetwood, the Restoration Provost, became Bishop of Worcester in 1675: his nephew William, M.A. 1683, as Bishop of Ely (1714-23), took part in the Bentley controversies. On the death of John Coplestone, Provost 1681-89, William III. issued a mandate for the appointment of Sir Isaac Newton, who, as a layman, was not eligible. After some difficulty, the Society established its right to elect,

and chose Charles Roderick, Head-master of Eton, who ruled till 1712. In 1696, the future Sir Robert Walpole **† entered King's as a Scholar. His tutor was Francis Hare, who became a prominent controversialist, quarrelled with Bentley over their editions of Terence, and held the sees of St Asaph (1727) and Chichester (1731). Walpole's brother-in-law, the second Viscount Townshend, was a member of King's; and his fourth son, Horace Walpole,* was in residence from 1735 to 1739. Anthony Collins, the deist, was also at King's in Roderick's day.

The project whose result is seen in Gibbs' building was on foot in the days of John Adams, Provost 1712-19, but was carried out under his successor, Andrew Snape (1719-43), who, while Head-master of Eton, had started the opposition to Hoadly in 1717. His provostship was disturbed by a protracted quarrel with a Fellow, William Willymott, Vice-provost in 1734. In 1734 Charles Pratt,* afterwards Lord Chancellor and first Earl Camden, was elected Fellow. Somewhat later, Sir William Draper, afterwards attacked by Junius, obtained a fellowship: he presented to the Chapel nine colours taken by him at Manila in 1762. Christopher Anstey, author of the *New Bath Guide*, was Fellow 1748-54, but was refused his M.A. by the University, on the ground of ridiculing the authorities in the declamation which he was required, and probably, as a member of King's, objected, to make.

William Cole, the antiquary from whose caustic notes we learn so much of the Cambridge society of his day, migrated from Clare to King's in 1735. The Provosts of his time, after Snape, were three former Head-masters of Eton, William George (1743-56), elected after a protracted contest of some thirty hours; John Sumner (1756-72), and William Cooke (1772-97). Charles Simeon * entered the college in 1779. Elected Fellow in 1782, he was from 1783 to 1836 incumbent of Holy Trinity. Although his life was spent in rooms at the top of Gibbs' building, his influence within the College was much less than that which he exercised outside it. The long isolation of King's from outer life had told upon its capacity for enthusiasm. However, in the provostship of Humphrey Sumner (1797-1814), the Society contained some memorable men beside Simeon. John Keate, M.A. 1799, was Head-master of Eton from 1809 to 1834. John Bird Sumner (* Eddie), Fellow 1801, became Bishop of Chester (1828), and Archbishop of Canterbury (1848). John Lonsdale, Fellow 1809, Principal of King's College, London, in 1839, became Bishop of Lichfield in 1843. Edward Craven Hawtrey, Fellow 1810, was Head-master (1834) and Provost (1852) of Eton. Stratford Canning (* Herkomer), "the Great Elchi," afterwards Viscount Stratford de Redcliffe, also came up from Eton in 1806.

George Thackeray † was Provost (1814-50),

when the old court was abandoned, and the College entered on a new lease of life. His grandfather, Thomas Thackeray † had been a candidate for the provostship in 1743, and subsequently had become Head-master of Harrow; while his cousin, Martin Thackeray, became Vice-provost in 1826. The names of the younger Fellows in this provostship indicate the dawning of a new age — George Williams, Fellow 1835, who felt the influence of Simeon, but became the representative of a more distinctly Anglican school of thought in Cambridge; Rowland Williams, Fellow 1839, Vice-principal of Lampeter; and Edward Thring, Fellow 1844, the famous Head-master of Uppingham. Charles Old Goodford and Edward Balston became Head-masters of Eton. In 1850 Richard Okes (*Herkomer), Lower Master of Eton, was elected Provost; and in 1851 the Society agreed to surrender the privilege of exemption from University examinations. King's had not been backward in competing for University prizes: before 1853, for example, the Craven scholarship had been won twelve times by Kingsmen. It remained for the College to distinguish itself in the class-lists. A Kingsman first appeared in a tripos-list in 1853, and among the wranglers in 1857; and in 1860 William Ralph Churton, whose saintly life as a Fellow of King's is still fresh in many memories, was fifteenth wrangler.

The statutes of 1861 produced a further change. The seventy members of the Society

were now increased to forty-six Fellows and forty-eight Scholars: the legislative power was placed in the hands of all Fellows who were Masters of Arts; and the exclusive connection with Eton was broken by the throwing open of twenty-four scholarships. The statutes of 1882 introduced further modifications, and four fellowships were appropriated to holders of professorships. Under the rule of Provost Okes, and his successor, the late Augustus Austen Leigh, the numbers of resident members increased largely, and many pensioners entered the college yearly. Henry Bradshaw (* Herkomer), Fellow 1853, and University Librarian 1867-86, whose breadth of learning left a profound influence on Cambridge scholarship, and James Kenneth Stephen, Fellow 1885, who enriched English humorous literature with his *Lapsus Calami* and other books of verse, were illustrious members of the Society within recent times. Dr Montague Rhodes James, elected Provost in 1905, became Provost of Eton in 1918, and was succeeded by Mr Walter Durnford, formerly Vice-Provost of King's.

X

QUEENS' COLLEGE

THE whole of the first court of Queens', with the gateway-tower on the east, the Hall and Buttery on the west, the Library and Chapel on the south, the kitchen in the south-west, and the Parlour with the President's Lodge above in the south-east angle, was finished within a few years of the foundation. The east, north, and part of the south ranges were built in 1448, while the contract for the woodwork of the rest was signed on 6th March 1449. The court is built of small bricks of a very dark red colour, with wide joints. In addition to the gate-tower which faces Queens' Lane, there are small square towers at each outer corner. The Chapel, which had a tower at its north-west angle, was licensed for service in December 1454. Battlements have taken the place of eaves in the interior of

the court, and the cusping of the windows has been destroyed.

The brick range next the river, on the west side of the cloister-court, was built about 1460, and was joined to the buildings of the first court by cloisters about 1495. Robert Bekensaw, President 1508-19, added to the Lodge the first gallery, a timber upper-story room built on a foundation of brick walls. About 1540 the Lodge was enlarged by the incorporation of most of the river-side building: this was united with the older part of the Lodge by the timber gallery which forms the upper story of the south cloister. The three bay-windows next the court were carried up above the roof as octagons, and smaller octagonal stages above them were finished off with conical roofs and tall vanes, while the two bays on the side of the garden were gabled. Octagons and gables have been removed. In 1564 a building of clunch was added on the south of the cloister court. In 1618 Gilbert Wigge and Henry Mann were employed to build the chambers which continue the east front of the first court along Queens' Lane.

Queens'

In 1685 the first court underwent considerable repair. Burrough so restored the Hall between 1732 and 1734 that William Cole called it "by much the neatest Hall of any in the University," stripping the tracery from the windows, covering the roof with a flat plaster ceiling, and substituting wainscoting of the fashionable type for the older panelling. The panelling of 1532, removed to the servants' hall in the Lodge, was placed in the President's study, the earliest part of the Lodge, in 1896. Between 1756 and 1760 Essex constructed the large white brick building south-west of the cloister court, next the river and Silver Street. This supplanted the building of 1564, and was only part of a scheme for rebuilding the whole river-front. The wooden bridge had been made in 1749. Essex also superintended the remodelling of the Chapel in 1773-75. These alterations were followed between 1778 and 1782 by a partial rebuilding of the Walnut Tree range of 1618, including the addition of an upper story, to which battlements were added in 1823.

In 1845 the plaster ceiling of the Chapel was taken away, a new oak roof made, and the east

window stained. The flat ceiling of the Hall was removed in 1846. The wooden belfry, designed by Brandon, was placed on the north range of the first court in 1848, replacing a clock-turret of 1804, which in its turn had succeeded a clock-tower of 1733. In 1854 the oriel of the Hall was restored, and glazed by Hardman. The restoration of the Hall was completed in 1875 under Mr G. F. Bodley, who restored the Chapel between 1858 and 1861. In 1875 the east front of the College was restored by Mr W. M. Fawcett, who also designed the range of chambers, erected in 1886, at the end of the College next King's. The new Chapel, dedicated on 13th October 1891, is the work of Messrs Bodley and Garner. The old Chapel now forms a lecture-room and annexe to the Library. Its old east window is still in it, but the glass of the three south windows, by Hardman, was removed to the south side of the new Chapel, the east window and the windows on the north side of which are by Mr C. E. Kempe. Within the last few years (1896), the President's Lodge has been restored

The
Bridge
Queens' College

by Mr T. D. Atkinson; and in 1909 the roof of the Hall was repaired by Mr Cecil Hare.

"THE Quenes collage of sainte Margarete and saint Bernard" owes its being to Andrew Doket, Rector of St Botolph's and Principal of St Bernard's Hostel. In 1446 he obtained a charter incorporating the College of St Bernard for a President and four Fellows. The site was on the east side of Milne Street, where the Master's Lodge of St Catharine's now stands, but was soon changed for one on the opposite side of the street. A new charter was granted on 21st August 1447. Meanwhile Margaret of Anjou † had become desirous of imitating her husband's foundation of King's and establishing a Queen's College "to laud and honneure of sexe femenine." On 30th March 1448 she obtained letters patent for the foundation of a College on the site of St Bernard's; and on 15th April, her chamberlain, Sir John Wenlock, laid the first stone. Doket lived and presided over the Society till 1484. Margaret's foundation attracted the attention of Queen Elizabeth Woodville,**† who aided the college as "the true foundress by right of succession," and thus Queens' acknowledges two royal foundresses. The arms at first borne by the Society were those of Queen Margaret. In 1465 these arms were altered. Two further changes of shield were made before, in 1575,

a reversion was made to the original shield, with the addition of a green border.

The first statutes, of 10th March 1475, provide for a President and twelve Fellows in priests' orders. The studies prescribed were philosophy and theology; but a Fellow might divert his attention after a certain time to Canon or Civil Law, with the consent of the majority of the Society. At the beginning of Henry VII.'s reign, there were seventeen Fellows; but property granted by Richard III. to the College was now restored to its owners, and the fellowships were reduced to thirteen. John Fisher,† Bishop of Rochester, President 1505-8, did much to secure royal favour for Queens'. The Lady Margaret stayed here in 1505, and Henry VII. was here in 1506. In 1506 Erasmus († Holbein *) first visited Cambridge; and, although Fisher had been succeeded as President by Robert Bekensaw, it was doubtless owing to his friendship for Fisher that the great scholar took up his residence at Queens' in 1510. The turret at the south-west angle of the principal court, still known as Erasmus' Tower, formed a portion of the set of rooms granted to him. Cambridge did not suit him: his professorial lectures were not well attended; he hankered after his Oxford friends, and in a letter "ex collegio Reginæ" of 25th August 1511 he complains of Cambridge ale, and begs for a cask of Greek wine. But Cambridge was more ready than Oxford to accept the results of his teaching; and it was at Cambridge that the enthusi-

asm for Greek, which was the soul of the Renaissance movement in Europe, displaced the medieval system of learning in England.

John Jenyn, who succeeded Bekensaw in 1519, received Wolsey at Queens' in 1520, Katharine of Aragon in 1521, and Henry VIII. in 1522. These visitors were entertained in the block of buildings next the river. Jenyn quarrelled with the Society over his allowances of college money, and resigned about 1525. His successor was Thomas Farman, whose Lutheran sympathies brought him under the ban of Bishop Tunstall. He died in 1528. Simon Heynes, President 1529-37, ended Jenyn's quarrel by agreeing to the demands of the Society, but was allowed to deal freely with sales and leases of college property. He sold St Bernard's Hostel to Corpus: the advowson of St Botolph's had already been acquired from Corpus by Doket. William May, Fellow of Trinity Hall, succeeded Heynes, and enlarged the site by the purchase of part of the White Friars, on its north side. May and another Queens' man, Sir Thomas Smith,*† Fellow 1530 and first Professor of Civil Law, took part in Henry VIII.'s and Edward VI.'s University commissions. Smith, Secretary of State in 1572, watched over the fortunes of Queens' for many years, and exercised a powerful influence on University politics, procuring the Act of 1576, by which a third of the rents of college leases in the Universities was ordered to be received in corn.

May was ejected in 1553, less compliant than

his Vice-president, Andrew Perne, who became Master of Peterhouse next year. May was restored in 1559: in 1560 he was appointed Archbishop of York, but died on the very day of his election. During these changes there was some fluctuation in the numbers of the Society. In 1545-46 there had been seventeen Fellows in priests' orders, and four laymen. Pole's Commissioners in 1556-57 found eleven Fellows, of whom only three were priests. When Elizabeth visited Cambridge in 1564, John Stokes was President (1560-68), and there were fifteen Fellows. In 1573, when William Chaderton, afterwards Bishop of Chester, was President (1568-79), the number of Fellows was nineteen. The number of Scholars also fluctuated, but stood at twenty-three in 1573, and remained there for many years, while the number of pensioners increased as a result of the statutes of 1570, which Chaderton helped to frame. The theological tone of the Society, Calvinist in doctrine, Anglican in discipline, is exemplified by Chaderton and his successors, Humphrey Tindal (1579-1614), formerly Fellow of Pembroke, and John Davenant† (1614-22), Margaret Professor from 1609. John Whitgift was for a short time a pensioner of Queens'; and John Aylmer, Bishop of London 1577-94, a favourite butt of the Marprelate pamphleteers, was also here. In 1592 George Montaigne was elected Fellow, and nearly became President in 1614. A man of "much motion and promotion," he filled four sees in the last eleven

years of his life: in 1628 he became Archbishop of York, and died. "Old Bishop Mountain" earned a posthumous reference from Milton in his angry mood. All these prelates represented a steady Anglicanism, free from extremes. But John Preston, tutor of Queens' under Davenant, was suspected of a leaning towards Nonconformity, and about 1620 got into trouble over a sermon at St Botolph's. He made a cautious recantation which satisfied all sides, and became Master of Emmanuel in 1622. Another Queens' Puritan of the early seventeenth century was Thomas Edwards, afterwards author of *Gangræna*, who came under condemnation in 1628 for a sermon at St Andrew's. Thomas Fuller, Davenant's nephew, entered in 1621, and, as no fellowship was open to him, migrated to Sidney in 1629.

John Mansell, President 1622-31, was succeeded by Edward Martin, Fellow 1617, who, when Laud was Bishop of London, had been his chaplain. He did his best to bring the Chapel services up to Laud's requirements. His endeavours were seconded by some of the Fellows. Anthony Sparrow,† Fellow 1633, preached on the lawfulness of confession to a priest. Peter Hausted, author of *The Rival Queens*, which was acted before Charles I. and Henrietta Maria in 1632, was suspended for making depreciatory allusion to the Dutch reformed service in a University sermon (1634). John Pearson, then a sizar of Queens', took a part in Hausted's drama. Queens' lost ground rapidly as the

Civil Wars approached. The number of pensioners dropped noticeably from the height it had reached under the tutorship of Preston. In July 1642 the College sacrificed its plate to the King; and at the end of August Martin was a prisoner for attempting to carry into effect the King's commission of array. In December 1643 Dowsing found almost as much work to his hand at Queens' as at Peterhouse, and remarked that none of the Fellows who witnessed his performances in the Chapel would put their hats on. Next year Manchester ejected the whole Society. Herbert Palmer was installed President, and nine new Fellows were introduced, seven of whom came from Emmanuel. Palmer, who died in 1647, proved himself an excellent ruler; and his successor, Thomas Horton, was also moderately minded. John Wallis, afterwards Savilian Professor of Geometry at Oxford, and John Smith, the Cambridge Platonist, were among the Fellows intruded in 1644. In 1651 Oliver St John, a member of Queens', Chief Justice of Common Pleas, became Chancellor of the University. Simon Patrick,* Bishop of Chichester (1689) and Ely (1691), entered Queens' under Palmer, and was fortunate enough to keep his fellowship without taking the Engagement: his Anglican opinions developed considerably after his admission.

Martin, after much suffering, returned to Queens' in 1660. He found much damage done to college property. The soldiers in 1644 had destroyed the bridge over the river;

the buildings were in a ruinous state; leases had been mismanaged; and in 1653 two of the nineteen fellowships had been suppressed. Martin died in 1662; and there was a contest for the presidency between Anthony Sparrow and Simon Patrick. Patrick, on a scrutiny, had the majority; but the Senior Fellow produced a royal mandate for the appointment of Sparrow, when he found that the election was going the other way. Sparrow resigned in 1667, when he became Bishop of Exeter. He was translated to Norwich in 1676, and died in 1685. The next two appointments were by royal mandate. Of the second of these, it is said that one of the Fellows, Henry James,† was sent to Charles II. to deprecate a new mandate. However, he himself obtained a mandate, and was President till 1717. During his time, the college produced a poet, John Pomfret, M.A. 1688. On James' death, the Fellows recovered their right of election. During the rule of the next three Presidents (1717-88) the numbers of the College showed a falling-off common to many foundations, but nowhere more noticeable than here. Robert Plumptre, President 1760-88, was elected Professor of Moral Philosophy in 1769; his uncle, Russell Plumptre, Regius Professor of Physic (1741-93), and his grandfather, Henry Plumptre,† President of the Royal College of Physicians, were also Queens' men. To an earlier date belongs Simon Ockley, author of the *History of the Saracens*, Professor of Arabic from 1714 to 1720. The chief event

of the eighteenth century in Queens' was the gradual Italianising of the interior of the old buildings, which fortunately affected their external aspect but little.

The most famous Queens' man in the later eighteenth century lists was Isaac Milner (* Harlow, † Opie), senior wrangler 1774. Elected Jacksonian Professor 1783, he succeeded Plumptre as President in 1788, became Dean of Carlisle in 1791, and Lucasian Professor in 1793. During his long presidency (1788-1820) the College recovered from its decline. His great influence in the University was exercised on behalf of a rigid form of Evangelicalism and Conservatism: a famous episode of his vice-chancellorship (1792-93) was the expulsion of William Frend from the University. He died in 1820. George Cornelius Gorham, third wrangler 1809, afterwards the hero of an unhappy theological controversy, was elected Fellow in 1810; an excellent antiquary, he did service to Queens' by editing its statutes. Samuel Lee, who entered in 1813, was Professor of Arabic 1819-31, and Regius Professor of Hebrew 1831-48. In 1819 Henry Venn the younger, afterwards secretary of the Church Missionary Society, was elected Fellow: his grandfather, the famous Vicar of Huddersfield, had been Fellow from 1749 to 1757. In 1853, while Joshua King, senior wrangler 1819, was President, the College acquired new statutes, which contained a provision, not accepted generally in Cambridge till much later, allowing

Fellows to marry. With this the modern history of the college may be said to begin. William Magan Campion,* fourth wrangler 1849, began his successful tutorship in 1850, which continued till 1892, when he was elected President. In 1870 William Wright became Professor of Arabic, and was elected to a fellowship at Queens'. The debt of Queens' to its historian, William George Searle, seventeenth wrangler 1852, must not be forgotten. Since Dr Campion's death (1896), two Divinity Professors, Herbert Edward Ryle of King's, and Frederic Henry Chase of Christ's, have left the presidency for bishoprics. Their successor, Mr Thomas Cecil Fitzpatrick, formerly Fellow of Christ's, was elected in 1906.

XI

ST CATHARINE'S COLLEGE

THE original court of St Catharine's occupied a site nearly corresponding to the north-west quarter of the present College. Its gateway opened on Milne Street at a point north of the gateway now existing. The Library was in the north range: the Chapel was in the south, with a slight eastward projection. There probably was a passage from the south range to a detached tenement called the Wood House. A south court was gradually formed, of which we know Payne's Buildings (1610), and an east range, called Claypoole's Building (1613), to have been component parts. The oldest portion of the College now standing is the range which contains the present kitchen, and extends northwards almost to the junction of King's and Queens' Lanes. This was apparently finished in 1636,

St Catharine's College

and forms the west side of a small court, known as Bull court or Gostlin's court, from John Gostlin,* Master of Caius, who gave the Bull Inn to the College. An entire rebuilding of the older part of the College was begun in 1674. The western part of the north range, including the Hall and buttery, was finished in 1675. The Master's Lodge, the western part of the south range, was begun in 1676; and the western range, facing Queens' Lane, was practically finished in 1679; but fitting and furnishing went on till 1695. The design, said to be by Mr Elder of London, included an east range, containing the Library on the first floor, and a gateway, which would have opened on a lane leading to Trumpington Street. This, however, was never achieved. The north range was completed by the Chapel, consecrated 1st September 1704; but the eastern part of the south range, known as the Ramsden Building, was not begun until 1757, when the old houses between the College and Trumpington Street were pulled down, and the present iron railings and gate were made.

The plainness of the interior of the court was

much felt in the days of the Gothic revival; and in 1868 Mr W. M. Fawcett inserted Gothic windows in the Hall and added an oriel. The same architect designed the new Master's Lodge, at the corner of Queens' Lane and Silver Street, in 1875-76. On ground east of this, various buildings required by the growing needs of the College were made. In 1895 the Chapel was reopened after restoration by Messrs Bodley and Garner. To this restoration belongs the organ by Messrs Norman & Beard of Norwich.

CATHARINE HALL was founded in 1473 by Robert Wodelarke,* third Provost of King's, for a Master and ten Fellows, who were to devote themselves to philosophy and theology. Two Fellows began to reside on 26th November 1473, and, when the charter of incorporation was granted (16th August 1475), there were a Master and three Fellows. The present Society consists of a Master and five Fellows. Episcopal license for the celebration of mass in the Chapel was granted early in 1475, probably as soon as the Chapel was ready. Wodelarke himself acted as Master till 1475; and the Society impaled a Catharine wheel with his coat of arms. For a long time the shield of the College bore a Catharine wheel

alone; but of late Wodelarke's arms have been restored, with the wheel as a crest.

In 1475, Richard Roche, one of Wodelarke's Society at King's, was appointed Master of the incorporated Society. Three early Fellows became Heads of other Colleges. These were William Capon of Salcott in Essex, B.A. 1499, Master of Jesus 1516-46; Edmund Natures, B.A. 1500, Master of Clare 1513-30; and Robert Swynburne, Master of Pembroke 1534-37. In 1547 Edwin Sandys,* of St John's College, was elected Master. Next year Edward VI.'s Commissioners re-edited the statutes, covering their alterations with the founder's name. John Bradford, the Protestant martyr, entered Catharine Hall as a Scholar in 1548, and became Fellow of Pembroke. In 1553, when Northumberland, then Chancellor, came to Cambridge with the object of arresting Mary and proclaiming Lady Jane Grey, Sandys was Vice-Chancellor, and supped with Northumberland on Saturday, 15th July. Ordered to preach next day, he took counsel with his Bible, which opened at the text "And they answered Joshua, saying, All that thou commandest us, we will do; and whithersoever thou sendest us, we will go." He handled his text "wisely and warily," and was not a very willing participator in the *fiasco* which followed. Northumberland left Cambridge on the Monday, and returned without success on the Tuesday. On Thursday, 20th July, he went to the Market Place with Sandys and the Mayor, and pro-

claimed Mary to the assembled crowd, who saw him weep while he threw up his cap in pretended joy. Next day he was arrested by the Earl of Arundel. Sandys went for a walk in the fields; but, hearing the bell ring for a Congregation, took his place in the Regent House. He was attacked by some members of the opposite party, and, with a passion which was a drawback to his character throughout life, "groped for his dagger, and probably had dispatched some of them," had not the Master of Trinity and another restrained him. He was taken prisoner to London with Northumberland, but was released and retired to Zurich. Elizabeth made him Bishop of Worcester (1559), London (1570), and Archbishop of York (1577).

Edmund Cosyn, the Marian Master, retired on the accession of Elizabeth. John May, of Queens', brother of the more famous William May, succeeded him, and became Bishop of Carlisle in 1577. A contest for the mastership in 1598 was followed by a mandate for the admission of John Overall. This eminent divine, whom John Cosin in after years acknowledged as his friend and master, resigned in 1607, and, becoming Bishop of Lichfield in 1614, was translated to Norwich in 1618. About 1618, when John Hills (1607-26) was Master, John Shirley the dramatist entered the College. As early as 1619 Puritanism of the later type entered Catharine Hall in the person of Thomas Goodwin, formerly of Christ's, who became vicar of Holy Trinity in 1632, seceded from

the Church of England, and was intruded President of Magdalen College, Oxford, in 1650. Richard Sibbes, Fellow of St John's, one of the most noted Puritan divines, was Master 1626-35, and succeeded Goodwin as vicar of Trinity. Under him John Knowles, formerly of Magdalene, was Tutor. Knowles went to New England in 1639: it is said that, on his return in 1651, he found no less than forty-seven of his former pupils members of Parliament or the Assembly of Divines. Sibbes' successor, Ralph Brownrigge, was Puritan in theology, but not in politics. The report on St Catharine's to Laud in 1636 professed uncertainty as to the state of things in the Chapel, but stated that "of late they were as irregular as any, and most like Emmanuel." Dowsing in 1643 "pulled down St George and the Dragon and the popish St Catharine" and "broke down John the Baptist." He met with opposition from Brownrigge, whose loyalty caused his deprivation in 1645. William Spurstowe, the *W. S.* of the initials which formed the pseudonym Smectymnuus, succeeded him, but was deprived for refusing the Engagement in 1650. Spurstowe was unable to accept the Act of Uniformity in 1662; while, as happened elsewhere, his successor, John Lightfoot,* was able to comply with it.

Lightfoot died in 1675. From 1666 to 1674 Benjamin Calamy, son of the *E. C.* of "Smectymnuus," was Tutor; and in 1663 John Strype, antiquary and historian, migrated

here from Jesus. The rebuilding of the College, begun by Lightfoot, was continued by John Eachard, Master 1675-97, now chiefly remembered as the author of the witty pamphlet on *The Grounds and Occasions of the Contempt of the Clergy*. Its next Master was the youthful Sir William Dawes (1697-1714), Fellow of St John's College, Oxford, in whose time the Chapel was consecrated by Bishop Patrick. The sermon at the consecration was preached by John Leng, Fellow 1688, and Bishop of Norwich 1723-27. Dawes became Bishop of Chester in 1708, but held his mastership until he succeeded his friend Archbishop Sharp at York in 1714. Under Eachard and Dawes, St Catharine's produced several distinguished clergy—Offspring Blackall, Fellow 1679, Bishop of Exeter 1708-16; John Hoadly, B.A. 1697, Bishop of Leighlin and Ferns 1727, Archbishop of Dublin (1730) and Armagh (1742); and John Thomas, B.A. 1713, Bishop of Lincoln (1744) and Salisbury (1761). The most famous members of the College at this period were Benjamin Hoadly,* brother of John Hoadly, and Thomas Sherlock.* Hoadly was Fellow from 1697 to 1701: Sherlock became Fellow in 1698, and succeeded Dawes, who advised his election, as Master (1714-19). As Bishop of Bangor (1716-21) Hoadly's latitudinarian views gave rise to a famous controversy. Translated to Hereford in 1721, he became Bishop of Salisbury (1723) and Winchester (1734-61). Sherlock became Bishop of Bangor

in 1728, succeeded Hoadly at Salisbury in 1734, was translated, after refusing both archbishoprics, to London in 1748, and died in 1761. He followed his father, William Sherlock of Peterhouse, as Master of the Temple in 1704, and continued to preach there till 1753. While Master of St Catharine's, he busied himself with setting the University archives in order In 1714 an Act was passed by which a canonry at Norwich, on the next vacancy, was to be appropriated to the mastership. Sherlock was already Dean of Chichester and Prebendary of St Paul's, when the vacancy occurred; and the canonry was only secured for him by mandate in 1719. The canonry is still held by successive Masters.

Sherlock was an opponent of Bentley; and the anti-Bentleian party in Cambridge carried the election of his successor, Thomas Crosse (1719-36) to the vice-chancellorship in 1722, in which year Crosse laid the foundation-stone of the Senate House. Edward Capell, the editor of Shakespeare, entered in 1730. Kenrick Prescot (1741-79) was Master when the bequest of Mrs Ramsden * † increased its resources and buildings. In the list of wranglers for 1754 occurs the name of Nevil Maskelyne, afterwards Astronomer Royal, who, however, had migrated to Trinity before that date. Joseph Milner, elder brother of the President of Queens', who edited and continued his *History of the Church of Christ*, was senior optime in 1766. Joseph Procter,* third wrangler 1783,

was elected to the mastership in 1799. An early event in his rule was the senior wranglership (1805) of Thomas Turton,* a migrant from Queens'. Elected Fellow in 1806, he was tutor of the College, Lucasian Professor of Mathematics (1822), Regius Professor of Divinity (1827), and, after occupying the deaneries of Peterborough and Westminster, was Bishop of Ely 1845-64. St Catharine's in 1829 claimed another senior wrangler (who also secured a first class in classics) in Henry Philpott, Procter's successor as Master (1845-61), and Bishop of Worcester from 1861 to 1890. Philpott's industry in examining the College archives was only one detail of his indefatigable rule as Master: later, as one of the Commissioners of 1877-81, he wrote out with his own hand the whole of the statutes of the University. Francis Procter, B.A. 1835, and Charles Hardwick, Archdeacon of Ely, B.A. 1844, made standard contributions to the history of the English Prayer-Book and Articles. Philpott was succeeded in 1861 by Charles Kirkby Robinson, who died in 1909, when the present Master was elected. True to its old reputation, St Catharine's numbers a living Bishop, who has now resigned his see, among its members, while a second, the present Bishop of Durham, held a fellowship here during his tenure of the Norrisian professorship. Both are honorary Fellows of the College.

XII

JESUS COLLEGE

THE plan of Jesus is formed by the adaptation of the buildings of a monastery to the purposes of a College. A path from Jesus Lane led to the gateway of the outer court of the monastery, and to the door through which the parishioners of the peculiar of St Radegund entered the nave of the nuns' church. Passing through the present gateway, a doorway in the range to the right leads us into the north walk of the cloisters. The upper floor of the north range of the cloister-court was the nuns' frater, with the kitchen on the ground floor at its west end. At the north-east angle of the cloister was the nuns' common-room or warming-house. Opening from the east walk were, first, the doorway of the chapter-house; second, the passage which led from the cloister to the cemetery; and third, the north transept of the

priory church. The dorter occupied the upper story of the east walk. Originally the south walk led along the outer wall of the north aisle. In the west walk was the entrance of the cloister; and here were probably the prioress' lodging and the guest-house, on the first floor, and, below them, the offices devoted to the use of the cellaress.

Bishop Alcock rebuilt the entrance gateway, giving it that tower-form which had already been adopted at King's and Queens'. The building north of it, probably the almery of the monastery, was converted into the grammar school of the College. The church walls of the west range of the cloister were faced with brick; the prioress' lodging was turned into the Master's Lodge; the guest-house became the Library. The kitchen still served its old purpose, the space between it and the cloister-gate being occupied as a pantry. The frater naturally became the College Hall, with some necessary changes: below the Hall was the buttery. East of the Hall, the Parlour was formed. The chapter-house was destroyed and its entrance blocked, while chambers took the place of

Jesus
College

the dorter above. On the south side the cloister-court was enlarged by the destruction of the north aisle of the church. The south aisle was also destroyed; the nave was reduced to little more than a third of its length, the western portion being converted into chambers and into part of the Master's Lodge. New windows were inserted in the upper part of the walls of the curtailed nave, in the east wall of the Chapel, and the south transept: the upper stage of the central tower also belongs to this date. The western entrance of the church, with the tower adjoining, had now disappeared; but a new doorway from the churchyard was made in the south wall of the nave; and the nave and transepts were now probably thrown open to the parishioners, who previously had used the destroyed western portion of the nave. The chancel of the church now became the Chapel proper, and was fitted by Alcock with a screen and stall-work of great beauty.

The old school-house, with the boys' dormitory on its upper floor, was turned into chambers about 1570. The north range of the entrance court was completed in January 1642. The

Chapel underwent some alterations about the same time; in 1675 the chancel was paved with white marble, and the sanctuary was wainscoted in 1684. The Hall was paved and wainscoted in 1703. Between 1718 and 1720 the whole entrance front of the College was heightened, the garrets of the old school-house range being raised, and a story added to the part of the lodge east of the gateway. The whole front was fitted with sash-windows; but on the side towards the court mullions were employed. In 1762 Essex wainscoted the Parlour, and somewhat later altered the cloister by removing the outer walls, with their square-headed three-light windows, and substituting a series of open arches. Between 1789 and 1792 the woodwork of the Chapel was removed in favour of deal stalls of a classical pattern: the east arch of the tower, in which the screen had stood, was walled up, and a gallery for the Master's family was made on the east side of the partition: flat plaster ceilings were placed above the transept-crossing and beneath the roof of the chancel; and the walls of the chancel were painted in keeping with the prevalent taste. In 1815 some tentative

repainting, imitating Gothic models, was done; but in the same year the outside of the Chapel was cemented and finished off in imitation of stone-work. The beautiful thirteenth-century piscina, on the south of the sanctuary, however, was rescued from its concealment behind the wainscoting.

The east range of the old buildings extended some distance northward of its junction with the Hall, into what is known as Pump Court. This range was further extended in 1822 by a building erected without an architect. Six years later one of the lancets in the north wall of the Chapel was opened out; and in 1832 there was some talk of restoration. The actual restoration was carried out under Salvin, and then under Pugin, between 1845 and 1849. Salvin's work embraced the building of the north chapel or organ-chamber: this is on the site of an earlier chapel, which communicated with the chancel and north transept by arches, now opened out. Two arches, discovered in the south wall of the chancel, evidently had communicated with a corresponding chapel. The partition between chancel and ante-chapel was destroyed. Pugin

carried on the work with scholarly enthusiasm. The lowering of the side-walls to raise the roof to its old pitch, and the substitution of the cinque-foil and three lancets for the late Gothic window at the east end, secured an accurate reproduction of the thirteenth-century arrangement of the building, while obscuring historical landmarks. The screen, the altar, and the glass in the chancel lancets, were all designed by Pugin: the stalls were for the most part designed by the Dean, John Gibson, and by one of the Fellows, Osmond Fisher: a Fellow-commoner, Mr (afterwards Sir John) Sutton, to whom the adoption of Pugin as architect was due, joined in promoting the work of restoration. The weight of the tower had already necessitated the filling-up of the arches in the north transept with tracery; and in 1862 Mr Bodley proposed to take down the upper stage and build a wooden belfry. This was not done; but from 1865 to 1869 Mr Bodley restored, and William Morris decorated, the ceilings of the nave and transepts. The eleven windows of the ante-chapel, including the great south window, were filled with stained glass between 1873 and 1877 by William

Morris, the designs, with the exception of seven small subjects by Ford Madox Brown, being executed by Burne-Jones. The cemented exterior was refaced with ashlar in 1884. The great organ at the west end is by Messrs Norman & Beard.

In 1869-70 Mr Waterhouse built a brick range on the north of the College, and in 1875 enlarged the Hall by incorporating the western landing with it, and building a new stair on the north. In 1884-85 Messrs Carpenter & Ingelow built the large brick range east of the Chapel court. The two tutors' houses belong to about the same time. Sash-windows were gradually removed from the older buildings of the College; and finally, in 1893, one long hidden relic of the nunnery was brought to light by the uncovering and restoration of the beautiful entrance to the nuns' chapter-house in the east cloister.

THE first charter of the nunnery of St Mary and St Radegund was granted by Nigel, Bishop of Ely 1133-69. Malcolm IV., King of Scotland and Earl of Huntingdon, is sometimes called the founder, on the strength of gifts made by him in 1157 and 1164. He may possibly have had some influence in adding the

dedication to St Radegund, which first appears in the charter of 1164. The beautiful church of the convent was completed in the thirteenth century, and its nave became the parish church of a peculiar formed by the nunnery lands; a fair, known as Garlick Fair, was held yearly at the Feast of the Assumption, in the churchyard. In the fourteenth century fire and storm partially destroyed the buildings, and poverty had a disheartening influence on discipline during that and the next century. John Alcock,* Bishop of Ely 1486-1500, made an effort at reform in 1487; but, on a second visitation in 1496, he found the buildings decayed, and only two nuns in residence. He procured the dissolution of the nunnery (1496), and obtained letters patent for the foundation of the College of the Blessed Virgin Mary, St John the Evangelist, and the glorious Virgin St Radegund. The church was rededicated in the name of Jesus, which had lately become an object of special reverence, and, not long after the foundation, the College received the dedication to Jesus, the Blessed Virgin Mary, and St John the Evangelist. The first shield bore the emblems of the five wounds of our Lord: this was exchanged in 1575 for the present shield, which bears the arms of Alcock, within a border alluding to the See of Ely. The cock, which appears on the punning shield of Alcock, is the crest of the College.

Alcock's foundation was for a Master, six Fellows, and probably six Scholars. The fellowships were increased to ten soon after

1500, one being founded out of the appropriation of the church of Great Shelford to Jesus by Bishop Stanley, who obtained for the Bishops of Ely the right of appointing the Master. His successor, Nicolas West, gave the College its code of statutes. The number of fellowships was fixed in 1549 at sixteen. The founder and early patrons showed no reforming tendencies. The old buildings, modified to suit new needs, remained. The nuns were superseded by a body of Fellows in Orders, probably intended to correspond in number to the original number of nuns. Their studies followed the usual theological *curriculum*, at a time when such a *curriculum* was nearly obsolete. The grammar-school kept up the traditions of the convent-school. In fact, the College was intended to carry on, with arrangements more suitable to the age, the religious traditions of the nunnery.

This experiment, although favoured by lay benefactors such as Sir Reynold Bray and Sir Robert Rede, was not altogether a success. Thomas Cranmer,**† who entered in 1503 under the first Master, William Chubbes (1497-1505), suggests that the Fellows had little claim to learning; his tutor, "when he came to any hard chapter, which he well understood not, would find some pretty toy to shift it off, and to skip over to another chapter, of which he could better skill." Cranmer vacated his fellowship by marriage, but was re-elected after his wife's death, and was ordained in 1521. In 1510 Thomas Goodrich, Bishop of Ely 1534-54,

was elected Fellow; and John Bale, Bishop of Ossory in 1553, was at Jesus during the same period. In these the College produced members of a novel bent of mind; and some influence may have been exercised in this direction by the fourth Master, William Capon (1516-46), formerly Fellow of Catharine Hall, who recommended Cranmer for a canonry at Cardinal College. The services seem to have been kept up on the old scale; for the Commissioners in 1549 destroyed six altars in the Chapel. The Masters appear to have been protected by the Bishops of Ely. Edmund Perpoynte, sixth Master (1551), is sometimes reckoned as deprived under Mary, but seems to have kept his place till his death in 1556. His successor, John Fuller, of All Souls', Oxford, did much, after the visit of Pole's Commissioners, to restore the Chapel services. He, too, died before deprivation could overtake him. Thomas Redman, Fellow of Trinity, appointed, as well as Fuller, by Bishop Thirlby, was deprived in 1560. In September 1559 the Chapel was once more purified, and, though the tone of the College became distinctly Anglican, its Anglicanism was of a thoroughly "safe" and perhaps rather listless type. Richard Bancroft,† Bishop of London 1597, and Archbishop of Canterbury 1604-10, migrated here from Christ's, whose Puritanism was too strong for him. Here, too, in 1568 came Thomas Legge, afterwards Master of Caius, from Trinity, and was Tutor of the College at an epoch of high prosperity.

The Master was Thomas Ithell (1563-79), formerly Fellow of Magdalene, a man of great prudence, who aided in the drawing up of the University statutes of 1570. In his time the Grammar-School disappeared to make room for the growing number of pensioners. Ithell attracted able men to Jesus. In 1568 Fulke Greville, first Baron Brooke, the friend of Philip Sidney, entered as Fellow-commoner, and continued to take an interest in the College throughout his life

The See of Ely was vacant from 1581 to 1600, and in the interval John Duport (1590-1617), one of the translators of the Authorised Version, was appointed Master. In 1615, James I. visited Jesus twice, and said that, for choice, he would "pray at King's, dine at Trinity, and study and sleep at Jesus." In 1617 Lancelot Andrewes appointed as Master his brother, Roger Andrewes, Fellow of Pembroke. The appointment was unfortunate. Andrewes, indeed, began to keep a register of entries; but he ruled tyrannically. He disregarded the suggestions of a commission appointed in 1628, and only resigned in 1632, when pressure was brought to bear on him by Charles I.

William Beale, formerly of Trinity, and Fellow and Tutor of Jesus, now became Master. He was elected Master of St John's in 1634, and in his place came Richard Sterne,*† Fellow of Corpus. Beale and Sterne were both of the Laudian school of thought; and, when Dows-

ing visited Jesus, he dug up the steps to the altar, and "brake down Superstitions of Saints and Angels, 120 at the least." In 1643 many of the Fellows retired. Sterne was taken prisoner by Cromwell in 1642, and shared in the sufferings of Dr Beale and Dr Martin. Fourteen Fellows were ejected in 1644, and Thomas Young, the friend of Milton, and the *T. Y.* of "Smectymnuus," was intruded Master. In 1650 he and four Fellows were deprived for refusing the Engagement. In the new Master, John Worthington, Fellow of Emmanuel, Jesus was happy in a philosopher, who is said to have taken neither the Covenant nor the Engagement, and suffered the restoration to public use of treasures which had been hidden from the Presbyterian "forcers of conscience"—notably the organ in the Chapel. In 1660 Worthington retired and Sterne came back from exile. During the later days of the Commonwealth he had kept a school at Stevenage. Soon after his return, he was made Bishop of Carlisle, and was translated to York in 1664. Bishop Wren appointed three Masters in quick succession, the first being the famous John Pearson, Fellow of King's, appointed Master of Trinity 1662. Three of the Fellows ejected by Manchester were restored in 1660: the twelve who then formed the Society all accepted institution from the Bishop. One of these, John Sherman, formerly of Queens', became an intemperate Royalist, and left a Latin history of the College in which his views are not concealed. The

history was afterwards printed by James Orchard Halliwell (afterwards Halliwell-Phillipps), Scholar and Librarian of Jesus.

Humphrey Gower,† Fellow of St John's, was appointed Master in 1679 by Bishop Gunning. Six months later he went back to St John's as Master, and was succeeded by another Johnian, William Saywell (1679-1701). In Saywell's mastership died (1694) Tobias Rustat (*Lely), Keeper of Hampton Court Palace, who endowed scholarships at Jesus, of which his father had been a member, and was buried by his own desire in the Chapel. The scholarships were at first nine in number, and reserved to sons of deceased clergymen: additions have been made to their number, and sons of living clergymen are now eligible; but they have never been merged, as has happened with special foundations at other Colleges, in a common fund. Jesus passed through the Revolution of 1688 without trouble: one non-juring Fellow was ejected in 1707. In 1701 Saywell was succeeded by Charles Ashton,**† Fellow of Queens', appointed by Bishop Patrick. Ashton remained Master till 1752. His theological learning was great, but his timidity was greater, and he never published. Consenting in 1717 to oppose Bentley for the Regius professorship of Divinity, he had the support of all the electors but one. Bentley managed adroitly to remove his opponents from the election, and, acting as deputy Vice-chancellor, to give the casting vote for himself. By the end of

Ashton's mastership the number of pensioners admitted was quickly approaching vanishing point. But some distinguished names belong to his rule. Thomas Herring, admitted in 1710, was elected Fellow of Corpus in 1716, and eventually became Archbishop of Canterbury. Matthew Hutton, admitted a day later, was Fellow of Christ's in 1717, succeeded Herring at Bangor (1743), York (1747), and Canterbury (1757), and died in 1758. A prebendary of York under both Herring and Hutton was the author of *Tristram Shandy*, Laurence Sterne (*Allan Ramsay), great-grandson of the Royalist Master and Archbishop, who entered Jesus in 1733, and made the acquaintance of John Hall (afterwards Hall-Stevenson) there. David Hartley, whose philosophy afterwards had so stimulating an effect on Coleridge, was elected Fellow in 1726.

In 1752 Bishop Gooch appointed Ashton's successor, Philip Yonge,† Fellow of Trinity, who became Bishop of Bristol (1758) and Norwich (1761). Lynford Caryl,† Master 1758-81, distinguished himself by careful work on the college documents. Numbers now began to rise, and increased under Richard Beadon *† (1781-9), Fellow of St John's, who was consecrated Bishop of Gloucester in 1789, and translated to Bath and Wells in 1802. Beadon's predecessor at Gloucester was Samuel Hallifax, who quitted his fellowship at Jesus in 1760 for one at Trinity Hall. In 1755 the senior wrangler was a Jesus man: the next senior

wrangler from Jesus was the first under the new regulations in 1882. Robert Tyrwhitt, last wrangler in 1757, became a Unitarian and resigned his fellowship, but lived in College till his death in 1817: his famous brother, Thomas Tyrwhitt, was an Oxford man. Another Unitarian was Gilbert Wakefield, second wrangler 1776, afterwards celebrated as a classical scholar of brilliant rather than sound attainments. Unitarianism in Jesus reached notoriety in William Frend, of Christ's, second wrangler 1780, elected Fellow and Tutor of Jesus in 1781. In 1787 he resigned his vicarage of Madingley with some publicity. Deprived of his tutorship, he travelled abroad, but returned to Cambridge, and, early in 1793, published a pamphlet called *Peace and Union Recommended to the Associated Bodies of Republicans and Anti-Republicans*. William Pearce († Beechey), formerly of St John's, was now Master (1789-1820), and joined with a majority of the Society in expelling Frend from the College. On 30th May 1793 Frend was tried in the Vice-chancellor's court, and banished from the University. He did not actually resign his fellowship till 1808, although Bishop Yorke had disallowed his appeal.

Frend found an enthusiastic supporter in Samuel Taylor Coleridge,* admitted in 1791, and elected Scholar in 1793. Coleridge showed promise in classical studies, but was disappointed of academical success by his erratic temperament. At the end of 1793 he disappeared from Cambridge, and enlisted in the fifteenth Dragoons

under an assumed name. Returning in April 1794, he was admonished by the Society, and showed signs of turning over a new leaf, until, with his head full of revolutionary dreams, he again left the College. In 1793 Thomas Robert Malthus, ninth wrangler 1788, was elected Fellow. In order to collect statistics for his *Essay on Population*, he travelled to North Germany and Sweden in 1799 with two other Fellows of Jesus, William Otter and Edward Daniel Clarke (* Opie), and a Fellow-commoner, John Marten Cripps. Otter, fourth wrangler 1790, was first Principal of King's College, London, and became Bishop of Chichester in 1836. He wrote the life of his friend Clarke, an indefatigable traveller, first Professor of Mineralogy (1808), and University Librarian (1817).

The mastership of William French † (1820-49), although at its close came the restoration of the Chapel, was not a period of great prosperity. Charles Austin, the famous parliamentary lawyer, was B.A. 1824. In the remarkable first class of the classical tripos of 1832, George Stovin Venables,* afterwards Fellow and Tutor, stood fifth. Thomas Atwood Walmisley, formerly of Corpus, was B.A. in 1838, having been already elected Professor of Music in 1836, and having been organist at Trinity and St John's since 1833. Dr French died in 1849, and was succeeded by the Norrisian Professor, George Elwes Corrie,* of St Catharine's. Dr Corrie was a staunch Conservative

and Evangelical, whose opposition to University reform became historical. For some years, Jesus remained at its low ebb. Few names appear high in the class-lists; but in 1853 William Oke Cleave, who became tutor in 1861, was eighth classic, and Dr Henry Arthur Morgan (*Collier), afterwards Master, was twenty-sixth wrangler; while in 1864 Edward Henry Morgan, one of the most famous Cambridge tutors of modern times, was twenty-fourth wrangler. The great revival of the College in the 'sixties and 'seventies took an athletic direction; and from 1875 to 1886 the Jesus boat was at the head of the river. The present Bishop of Southwell was in 1873 the first of a series of oarsmen whom the College sent during this period to the University boat. Dr Corrie died in 1885; and Dr Morgan became the first Master under the new statutes of 1882, which abolished the patronage of the Bishop of Ely, and, leaving him his rights as Visitor, placed the election in the hands of the Society. In 1912 Mr Arthur Gray, the historian of the College, succeeded Dr Morgan in the mastership.

XIII

CHRIST'S COLLEGE

THE original plan of the principal court of Christ's has not been materially altered. The tower-gateway in the west range opens into an irregularly rectangular court, of which the south (strictly the south-east) side is the longest. The range opposite the gateway is occupied by the Hall, and by the Master's Lodge. The Chapel forms an eastward extension of the north range, in which is the entrance to the ante-chapel. The Library was originally part of the first floor of the west range: the kitchen offices extend in a large block south of the south range, as far as Christ's Lane. In the earliest arrangement, the Master's lodgings were the ground-floor rooms of the present Lodge: the upper floor, approached by a stone stair at the back of the Master's parlour, contained the rooms which the foundress occupied during her lifetime.

Christ's College

The old fireplace of the main room of this suite was uncovered in 1887: north of this were the foundress' oratory, with a window opening into the Chapel, and her bedroom, apparently removed by the insertion of a staircase. The Master's oratory was above the ante-chapel, approached by a newel-stair. Later, a wooden gallery was made along the south wall of the Chapel, to connect the oratory with the upper story of the Lodge: this was removed in the eighteenth century, and a passage made in the thickness of the south wall to the bedrooms, which had taken the place of the oratory. There are two small chapels, connected by a passage, north of the main Chapel. North of the quadrangle, on a site acquired after the building of the first court, was a tenement known as the Little Lodge, where the Masters seem to have lived at a later date, when they let the chief apartments of the Lodge proper.

The original site was bounded on the east by a water-course, west of the present Fellows' Buildings. Eastward extension was thus possible, and, from the first, the kitchen offices seem to have stretched into a low block of buildings on

the extreme south of this site. In 1613 a timber building, the Little Building or Rat's Hall, was made, abutting on the angle of Christ's Lane and Christ's Piece, and forming the east range of a small second quadrangle, south-east of the chief court. Before this time, however, the Society was in possession of land east of the water-course; and on this site the Fellows' Building was made between 1640 and 1642. This noble range has been attributed to Inigo Jones, whose dated work of this period, however, is of a somewhat different character: more probably one of the Cambridge master-masons was responsible.

In 1661 the four pillars, bearing the ceiling, were inserted in the ante-chapel. The whole Chapel was wainscoted in 1702-3, and paved with black and white marble. The window opening from the foundress' oratory was blocked with the mullions of the old windows, laid horizontally above one another. The tower at the north-west corner of the Chapel was raised also about this time, and provided with a clock. In 1714 the street-front of the gateway was ashlared at the expense of Thomas Lynford,*

Archdeacon of Barnstaple, who also paid for the ashlaring of the north part of the west range towards the street (1715-17). Christopher Clarke, Archdeacon of Norwich, provided money for the ashlaring of the south part (1739). Meanwhile Essex as architect, and John Austin as carpenter altered the interior of the Hall, inserting wainscoting and a cylindrical ceiling of plaster (1723-24). Further alterations were made in the Lodge (1731). In 1731 Rat's Hall was taken down, and the second court opened out to the Fellows' Building; and in 1748 the Little Lodge was destroyed, and new offices for the Lodge made north of the Chapel. The interior of the chief court was ashlared under Essex between 1758 and 1769. The buildings were of clunch with bonding-courses of red brick, and had become so decayed that the College was growing unpopular with parents and guardians. The outer wall of the north range still remains uncased at the west end; but the inner face of the court was entirely transformed, and a parapet substituted for the old battlements. Nothing more was done until 1823-25, when a range was built on the south

side of the second court, on the site of the old extension of the kitchen and of part of Rat's Hall. In 1875 Mr G. G. Scott rebuilt the Hall, raising the walls, but carefully replacing the old roof, and adding an eastern bay-window: the western bay-window was filled with glass by Messrs Burlison and Grylls in 1882. In 1888-89 a site north-east of the Fellows' Buildings was utilised by the erection of a new range from the designs of Mr J. J. Stevenson, which in 1905 was extended northwards and returned westward. Mr G. F. Bodley designed a new Library in 1896-97, forming an extension of the western range of the chief court as far as Christ's Lane. In 1899 he restored the Chapel, reopening the window from the foundress' oratory, removing the plaster ceiling from the old roof, and decorating roof and walls in colour. The east window had been glazed in 1848 with an imitation of Renaissance stained glass, when the top of the eighteenth-century reredos had been removed. This top was replaced by Mr Bodley, who also decorated the Hall with colour as a sequel to his work in the Chapel.

CHRIST'S COLLEGE

THE origin of Christ's was a house for students of grammar, known as God's House, founded in 1442 for a Proctor and twenty-four students by William Bingham, parson of the church of St John Zachary, London, with the aid of the Master and three Fellows of Clare. The site of this foundation, at the corner of Milne Street and Piron Lane, south of the present ante-chapel of King's, was surrendered in 1446 to Henry VI.; who joined Bingham in refounding God's House on a site just outside Barnwell Gate, bought from the abbeys of Tilty and Denny. The revenues of the house were largely supplied from the confiscated property of alien priories. The foundation seems to have flourished little. In 1505 it was refounded and endowed, as Christ's College, by the mother of Henry VII., Margaret, Countess of Richmond and Derby,*† at the instigation of her confessor, John Fisher,* Bishop of Rochester, who had been the first holder (1502-4) of her readership of Divinity at Cambridge, and had become Chancellor of the University in 1504. The College was to have a Master, twelve Fellows, and forty-seven Scholars: half the fellowships and twenty-three scholarships were restricted to the counties north of the Trent. The progressive character of the College, the first foundation of the Renaissance epoch in Cambridge, is marked by the importance given to classical studies in the statutes of 1506. Another marked feature of the statutes was the poverty required of the

students: Scholars were obliged to serve in Hall and Chapel by regular rotation; and the allowances paid to Fellows and Scholars were at first small compared with those in other Colleges. Fisher's idea of discipline was gentle and liberal. The Chancellor or his deputy were given power of annual visitation, which was a natural provision during Fisher's lifetime. The College assumed the arms of the foundress, who reserved for herself, as has been said, the rooms above the Master's lodging. "Once," says Fuller, "the lady Margaret came to Christ's College, to behold it when partly built; and, looking out of a window, saw the dean call a faulty Scholar to correction; to whom she said, *Lentè, lentè!* 'Gently, gently,' as accounting it better to mitigate his punishment than to procure his pardon." She left to Christ's a fine set of gold plate, including a cup which bears the arms of Humphrey, Duke of Gloucester, and his second wife, Eleanor Cobham.

The last Proctor of God's House, John Sickling, became first Master of Christ's (1505-7); and the old object of God's House was preserved in the statute which prescribed that a student of grammar must accept the post of master of a grammar-school, if at least £10 were offered him as a stipend, while retaining his fellowship. In the Chapel, licensed in 1506, and consecrated in 1510, some of the window-glass from the Chapel of God's House was preserved. The new College at once

became popular. Although unusually ample accommodation was provided in the quadrangle, an inn called the Brazen George, adjoining St Andrew's churchyard, and given by the third Master, Thomas Thompson (1510-17), was used for about a century as a pensionary, and seems to have been generally full. Thompson also gave the College property at Malton, near Orwell, where the Society frequently retreated in time of plague. John Watson, Master 1517-30, formerly Fellow of Peterhouse, encouraged classical studies; but reforming opinions found little sympathy with him. One of his Society, Nicholas Heath, became Bishop of Rochester in 1540, was translated to Worcester in 1543, was deprived under Edward VI. and restored under Mary, was made Archbishop of York in 1555, and deprived in 1559. The next mastership, that of Henry Lockwood (1530-48), was more favourable to new opinions. Richard Cheyney, B.A. 1529, returned from a fellowship at Pembroke to one at Christ's in 1534: he was high in favour during the reign of Edward VI., and became Bishop of Gloucester and Bristol (1562). In 1545 the performance of Kirchmeyer's anti-Roman play of *Pammachius* at Christ's excited the susceptibilities of another Fellow, Cuthbert Scot, and brought the Society into bad odour with the Chancellor, Gardiner. Scot became Master on the deprivation of Richard Wilkes in 1553. He was made Bishop of Chester in 1556; but he shared with the Legate

the chief place among the Commissioners of 1556-57. On 8th February, when St Mary's was re-consecrated, he carried the Host thither in procession from Trinity, dressed "in Christes College best cope with a fyne lawne garnished with golde over the same." His stay in Cambridge lasted from 27th December 1556, when "the Lorde of Christes Colledge" arrived at Peterhouse, "Christmaslyke with a drum before hym," to 17th February 1557. William Taylor, his successor at Christ's, left the College rather suddenly in 1559; and Scot himself was deprived of his bishopric and died abroad.

The Master appointed in 1559, Edward Hawford, was a steady supporter of the policy of Burghley, Parker, and Whitgift. He was Vice-chancellor during Elizabeth's visit in 1564, and took a prominent part in the proceedings against Cartwright in 1570. Of his own mind was William Chaderton, who left Christ's in 1568 to become President of Queens'. A strong Puritan faction was led by Edward Dering, senior Fellow in 1570; and other Puritans, such as Laurence Chaderton, Fellow 1568-76, and first Master of Emmanuel, were in sympathy with Cartwright. Others either sided with Cartwright on grounds of toleration, or were opposed to the oligarchical government established by the statutes of 1570. Such were John Still, Fellow 1562-72, and Margaret Professor 1570-73, and Richard Bancroft, the future Archbishop of Canterbury. Bancroft migrated to Jesus before 1570; but he made a lasting

friend at Christ's in Laurence Chaderton, who, in a Town and Gown riot, had saved his life at the expense of his own. Still became Master of St John's in 1574, and thence passed to Trinity and the see of Bath and Wells. *Gammer Gurton's Needle*, probably wrongly attributed to him, was acted in 1563. Christ's during this period gave an early education to more than one Head of another House. Richard Howland, Fellow of Peterhouse 1562, Master of Magdalene 1576, Master of St John's 1587, and Bishop of Peterborough 1585; Tindal, Fellow of Pembroke and President of Queens'; John Richardson, Fellow of Emmanuel and Master of Trinity, are cases in point. Under Edmund Barwell, who succeeded Hawford in 1582, we also find Samuel Ward, Fellow of Emmanuel and Master of Sidney; and, under Valentine Cary (1609-22), Benjamin Laney, Master of Pembroke, and afterwards Bishop of Peterborough, Lincoln, and Ely.

Barwell held Puritan opinions. A visitation of the College by John Copcot, Vice-chancellor 1586-87, disclosed the existence of two parties among the Fellows, who used the commonplaces at early morning chapel as a vehicle of personal abuse. The contending parties signed a truce in 1587; but in 1588-89 two of the Fellows were imprisoned for preaching Presbyterian doctrine at St Mary's. William Ames was suspended for preaching against Christmas festivities in 1602; and the Anglican Master, Cary, met with opposition both from him and

from Milton's subsequent tutor, William Chappell. Cary, originally of Christ's, who had made two migrations to St John's, was appointed Master by mandate. He stayed at Christ's until a few months after his appointment to the see of Exeter. His successor, Thomas Bainbrigg (1622-46), a great disciplinarian, carried on Cary's Anglican policy. Chappell headed the Puritan party in the College. His pupils were called Puritans; those of William Power, a High Churchman, were nicknamed Powritans; those of the philosopher, Joseph Mead, Fellow 1614-38, pursued a middle course, and were known as Medians. Mead's wisdom probably had great influence in the Society; and, although Bainbrigg brought the services in the Chapel to a standard which received favourable comment in the report to Laud on College services, we hear nothing of Puritan objections.

Christ's already had nurtured poets, among them the poet of Tudor times, Nicholas Grimald, and Francis Quarles (B.A. 1608). John Milton * entered the College in February 1625 and resided till 1632. Chappell, who became Bishop of Cork and Ross in 1638, was his tutor. The well-known story that he was whipped by Chappell is not improbable: whipping, in days when the average age of entry was much earlier than at present, was a not uncommon punishment; but at Christ's it was not within the tutor's province. A mulberry-tree in the Fellows' Garden is said to have been planted by Milton; it is probably the survivor

of a number planted there somewhat before his day. Edward King, the subject of *Lycidas*, was appointed Fellow by mandate in 1630. Denzil Holles, one of the five members in 1642, had left Christ's before Milton came up, and entered Parliament in 1624: his father, John Holles, Earl of Clare, entered Christ's in 1579, when his precocious learning won him an affectionate encomium from Dr Hawford. Sir Charles Lucas, executed at Colchester in 1648, was four years junior to Milton at Christ's.

Christ's made no sacrifice on behalf of the King. The Society was short of money; and, when a gift of £500 came in, the Fellows, fearing the risk of investment, borrowed it, and declared a dividend on the loan. Bainbrigg behaved complacently to Dowsing, who pulled down pictures and angels in the Chapel. Manchester ejected several of the Fellows. Henry More the Platonist kept his fellowship; and so did Ralph Widdrington, who became Public Orator in 1650, Regius Professor of Greek in 1654, and eventually, from 1672 to 1688, was Margaret Professor. The old tutor, Power, who had narrowly escaped death at the hands of the parliamentary troops, was allowed to keep his rooms. In 1646 Samuel Bolton* succeeded Bainbrigg as Master, and was succeeded in 1654 by Ralph Cudworth,* titular Master of Clare and Regius Professor of Hebrew. The Society had taken the Engagement with a somewhat ignoble readiness. However, the philosophical

spirit nurtured by Mead, and brought to maturity by More and Cudworth, was probably careless of political changes. The Christian Platonists of Christ's and Emmanuel occupied themselves in combating tendencies of a more permanent, if less obvious, character than the outward revolutions of their age. The unworldly More, living so much in a world of abstract thought, that once he was for ten days together in a fit of contemplation, died in 1687. Cudworth kept his mastership at the Restoration, and died in 1688. To Cudworth's mastership belongs the benefaction of Sir John Finch, son of the first Earl of Nottingham, and ambassador to Constantinople, who died in 1682. In the fellowships and scholarships which he founded, his name was joined with that of his friend Sir Thomas Baines, physician to the embassy. These foundations in 1860 were merged in the general fund. Finch and Baines were buried in the antechapel, where there is a large monument to their memory.

Cudworth's successor was John Covel,* formerly Fellow, who had been chaplain to the Levant company while Finch and Baines were at Constantinople. The College now entered upon an epoch of quiet and of dwindling numbers. From 1717-27 Matthew Hutton, formerly of Jesus, was Fellow, who became Archbishop of Canterbury in 1757. Frederick Cornwallis, Fellow 1738, became Bishop of Lichfield in 1750, and Archbishop of Canterbury in 1768. Edmund Law, Fellow 1727-40,

became Master of Peterhouse, Professor of Moral Philosophy, and Bishop of Carlisle.

In 1762 and 1763 the senior wranglers were Christ's men: the senior wrangler of 1763 was William Paley,* elected Fellow in 1766, and assistant Tutor in 1768. John Law, second wrangler and first Chancellor's medallist in 1766, was assistant Tutor with Paley. They worked together with great energy, attracting more men to the College than had entered for many years. The practical renewal of the buildings also had its share in this revival. In 1774 Law went to Carlisle, where his father had given him a prebend, became Archdeacon of Carlisle in 1775, and held three Irish bishoprics in succession between 1782 and 1810. Paley succeeded him as Archdeacon of Carlisle in 1782: his *Evidences of Christianity* was published in 1794, and he died in 1805. Henry Gunning,* Esquire Bedell, author of the *Reminiscences* which throw so much light on Cambridge social history during the next half-century, was fifth wrangler in 1788; Basil Montagu, the editor of Bacon, was sixth wrangler in 1790; George Davys, afterwards tutor to Queen Victoria, and Bishop of Peterborough 1839-64, was tenth wrangler in 1803. About this time the College had again reached a low ebb; but in 1814 John Kaye,* senior wrangler and first Chancellor's medallist in 1804, became Master, and under him the College recovered its numbers and revenue. Kaye was appointed Regius Professor of Divinity in 1816, and Bishop of Bristol in

1820. Translated to Lincoln in 1827, he did not resign his mastership till 1830, when he was succeeded by John Graham, fourth wrangler in 1816. In 1827 Charles Robert Darwin (*Ouless) entered the College: he left Cambridge to go on his voyage with the *Beagle*, and took no degree; but in 1878 his services to science were rewarded by an honorary LL.D.

Graham was consecrated Bishop of Chester in 1848. James Cartmell, Master 1849-81, saw the statutes of 1860 supersede the old code, and died on the eve of the new statutes of 1882. Attempts at a revision of the code had already been made in 1837 and 1853, and Bishop Graham acted on the commission of 1856-60. In 1895, a revision of the 1882 code came into operation. Dr Cartmell's mastership brings us into close relation with the present day. In the later 'fifties the class-lists contain a collection of famous names: Charles Stuart Calverley, second classic 1856; John Robert Seeley, third classic 1857, Regius Professor of Modern History 1869, and K.C.M.G. 1894; Walter William Skeat, fourteenth wrangler 1858, Professor of Anglo-Saxon 1878; and Walter Besant, eighteenth wrangler 1859, novelist and historian. Dr Cartmell's successors have been Charles Anthony Swainson, Margaret Professor, in 1881; John Peile in 1887; and Dr A. E. Shipley, elected in 1910. William Robertson Smith,* Professor of Arabic 1889-94, was elected to a fellowship, and added another name to the list of eminent scholars who have found a home in Christ's.

XIV

ST JOHN'S COLLEGE

THE Hospital of St John possessed two buildings whose east fronts faced the High Street. The smaller of these occupied a corner of the present first court, a small part of its site being overlapped by the south-eastern part of the modern Chapel. It probably formed the earlier Infirmary, with the usual Chapel screened off at its east end. Converted into rooms at the end of the sixteenth century, it was taken down in 1863: a double piscina, of early thirteenth-century work, not unlike that in Jesus Chapel, was discovered in the south wall, and removed to the new Chapel. The larger building, on the south, was added in the fourteenth century, and seems also to have served the double purpose of Infirmary and Chapel. After the dissolution of the Hospital, this formed the north range of the College. The new buildings, with a tower-

gateway in the east range, were of red brick: the east and west ranges remain practically intact. The screens in the west range divided the butteries and kitchen, on the south, from the Hall. At the end of the Hall was the Parlour: the Master's Lodge, above, was continued into the upper stage of the old Hospital building on the north of the court. The eastern and larger part of this building became the Chapel. The Library was on the first floor of the east range, immediately south of the gateway. The whole arrangement was very similar to that adopted at Christ's, with the points of the compass reversed. The architectural resemblance to the brick court at Queens' was even closer; but at St John's the building retained on the north forbade a Library on that side, and, in the placing of the Library, the scheme at Christ's was faithfully followed. The gateway, with the arms of the foundress sculptured on an emblematic ground above the main archway, and with a niche in the second stage containing a statue of St John, is the most beautiful of Cambridge college gateways in architectural design and detail. In the third stage of the tower is the college Treasury:

St. John's

at all four angles are boldly projecting octagonal turrets. The Chapel was somewhat altered to suit the needs of the new foundation: three-light late Gothic windows were inserted in the side-walls, and new stall-work, modelled on that at Jesus, was introduced, much of which is still preserved in the new Chapel. There were four chantry-chapels, Bishop Fisher's and Dean Ashton's on the north, Dr Keyton's and Dr Thompson's on the south. The monument of Hugh Ashton, Archdeacon of York, formerly in his chapel, is in the modern ante-chapel, as well as one of the three arches by which Fisher's chapel was entered from the main building, preserved in the south wall, with copies of the other two, which were of clunch, and were much perished.

A small second court, begun in 1528, had, on its north side, a wooden first-floor gallery for the Master. This was at the opposite end of the Hall from the Lodge, the east range being formed by the back of the kitchen, and the entrance to the court being at the south-east corner from the lane, into which it projected. In 1598 the foundations of the present second

court were laid: its completion necessitated the destruction of the small court in 1601-2. The new court was due to the munificence of Mary Cavendish,† wife of Gilbert Talbot, seventh Earl of Shrewsbury: the contractors were Gilbert Wigge and Ralph Symons, whose drawings are still preserved in the Library. Lady Shrewsbury, owing to unforeseen misfortunes, was able to pay only £2700, some £950 short of the entire cost. Symons lost one of his hands in the execution of the contract, and a law-suit with the College appears to have led to Wigge's imprisonment. However, the court was completed. The north side, containing the Master's Gallery on the first floor, was finished in 1599: the plaster ceiling of the Gallery was made in 1600, and the walls panelled in 1603. The rest of the court was finished in 1602. The statue of Lady Shrewsbury, over the arch of the tower-gateway in the west range, was given in 1671 by her nephew, William Cavendish, third Duke of Newcastle.

In 1623-24 the north range of the second court was extended westwards by the new Library, about two-thirds of the cost of which

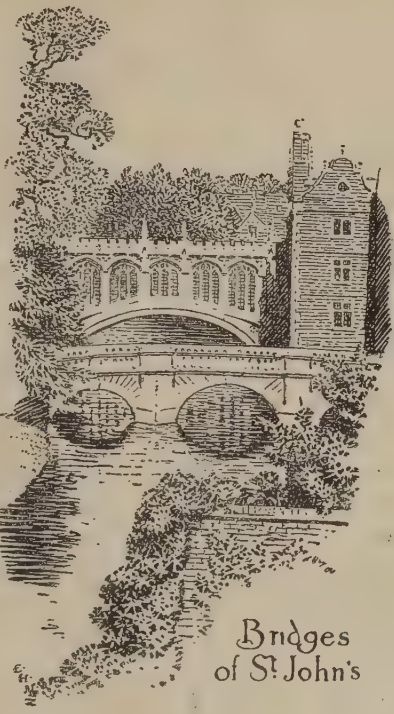
St John's

was borne by John Williams, Bishop of Lincoln. The initials I.L.C.S. (*Joannes Lincolniensis Custos Sigilli*) appear above the bay-window which projects into the river. The style of the second court was in keeping with the conservative traditions of English masons' work, influenced by Gothic forms, with the addition of a few Renaissance details. The Library, though the window-tracery recalls Gothic forms, and its timber ceiling is Gothic in construction, shews the influence of classical work in its string-courses and cornices, and in the woodwork of its bookcases. The wooden staircase, leading to the landing between the Master's Gallery and the Library, was finished in 1628.

Between 1669 and 1673—the date 1671 appears on one of the western gables—the third court, of which the Library forms the north range, was completed. The battlements of the Library were copied, for the sake of uniformity. The cloister on the west side, and the central block of the range, which projects slightly into the court, and was intended to form an approach to a bridge, are purely classical in design. Designs for the bridge, including a diversion of

the course of the river, were proposed by Sir Christopher Wren. The bridge, however, made between 1696 and 1712, occupies the site of an older wooden bridge, further to the south, and appears to have been the work of Nicholas Hawksmoor, perhaps acting on Wren's design. The Bridge of Sighs, built in 1831, is approached from the cloister, though its axis is rather to the north of that of the central block.

In 1772-75 Essex ashlared the south range of the first court. A general Italianising of the court was threatened, but not carried out. The early Gothic revival left its mark in the court built on the west side of the river, between 1825 and 1831, from the designs of Messrs Rickman and Hutchinson. Mr Hutchinson designed the Bridge of Sighs, by which it is approached. The south side of the new court was treated as a cloister, with a gateway leading into the Backs of the college. In 1862 Sir Gilbert Scott was invited to supply plans for a new Chapel. The site chosen was to the north of the old Chapel and Lodge, which were destroyed in 1869. A new Master's Lodge was built on a site north of the Library; the Hall was lengthened north-



Bridges
of St John's

wards, taking in the old Parlour and part of the old Lodge above, an additional bay-window being made in the added portion; and the Master's Gallery, long partitioned off into bedrooms, was made into a large and a small Combination Room. The older Hospital building was also destroyed to make room for the Chapel, completed in 1869. The style of the Chapel is the Gothic of the later part of the thirteenth century. There is a large ante-chapel at right angles to the main building, which ends in an apse, and has an organ-chamber on the north side. In niches in the buttresses are statues of eminent benefactors: statues of Lady Margaret and Bishop Fisher stand on either side of the doorway in the east wall of the ante-chapel. The stained-glass is by Clayton and Bell, and the wooden roof of the Chapel is decorated with paintings of figures representing the various centuries of the Christian Church, and leading to the figure of our Lord in Majesty, in the central panel of the roof of the apse. The ante-chapel is vaulted; above it is a tower, an after-thought in the design, taking the place of the *flèche* originally proposed. The foundations

of the old Chapel are marked out with cement on the grass-plot which covers its site. Its removal extended the area of the first court; and a small range of lecture-rooms was added as a northward extension of the east range, and joined to the Chapel by a railing of elaborate iron-work. In 1885 a range of chambers and lecture-rooms was built, at right angles to the west end of the north range of the second court, from designs by Mr F. C. Penrose.

THE Augustinian Hospital of St John, founded for a Master and brethren by Henry Frost about 1135, was the theatre of Bishop Balsham's first experiment in founding a College. After the removal of his scholars, the Hospital pursued an independent existence until decaying discipline made dissolution inevitable. Towards the end of the fifteenth century it was admitted to the full privileges of the University. It was dissolved by a Bull of 20th January 1510, and early in 1511 the brethren left the house. Meanwhile arrangements were concluded for the foundation of a College in its place. The Lady Margaret **† was persuaded by Bishop Fisher (†Holbein *) to divert benefactions, intended for Westminster Abbey, to the establishment of a College upon an even more generous scale than her foundation of Christ's. As early as March 1509 she set her seal to an agreement with her

step-son, James Stanley, Bishop of Ely, by which the College of St John was to take the place of the Hospital. She died on 29th June 1509, before the Hospital was dissolved. Stanley had not sealed the agreement, and was unwilling to move further: a new King was on the throne; and the revenues intended for the College were diverted, it is supposed by Wolsey's influence, into other channels. At a later date, when the foundation had been achieved, Wolsey procured the possessions of two dissolved nunneries for the College.

Fisher set himself resolutely to carry out his patroness' design, though on a necessarily less imposing scale. His successor at Michaelhouse, John Fothed, took charge of the building operations, and apparently negotiated with King's Hall for the transference of the land forming the lane to the kitchen offices. The charter of foundation bears date 9th April 1511. A Master, Robert Shorton † of Jesus, and thirty-one Fellows were appointed; but the College was not opened till the summer of 1516. Licence to consecrate the Chapel was granted by Bishop West on 26th July in that year. Shorton, who became Master of Pembroke a little later, now retired; and, after the short mastership of Alan Percy * (1516-18), Nicholas Metcalfe, formerly of Michaelhouse, Archdeacon of Rochester, was appointed by Fisher's influence. Metcalfe resigned in 1537, as a result of the troubles which had brought Fisher to the scaffold. Meanwhile, Fisher twice revised and

extended his statutes of 1516, once in 1524, and again in 1530; improvements in later editions show his study of the codes given to Corpus Christi and Cardinal Colleges at Oxford. Henry VIII. granted a new code in 1545, from which all mention of Fisher was naturally, but rather vindictively, omitted.

In spite of the alienation of the foundress' bequest, St John's appears to have taken, under Metcalfe, the foremost position among Cambridge Colleges. Roger Ascham, Fellow 1534, has left us an account, in his *Scholemaster*, of the rule of "that honorable father . . . meanely learned himselfe, but not meanely affectioned to set forward learning in others." Metcalfe came from the foundress' own county of Richmondshire. Half at least of the Fellows, until the statutes of 1545, were to be natives of the counties north of Trent, and Metcalfe was commonly supposed to favour northerners overmuch—a charge which Ascham warmly refutes. He was a conservative in religious thought, but, like Fisher, saw no necessary menace to his faith in the New Learning. Feeling himself bound to rebuke Ascham publicly for speaking disrespectfully of the Pope, and to warn the Society from electing him to a fellowship, he yet worked privately for his election. On his resignation, "he left soch a companie of fellowes and scholers in *S. Johnes* Colledge, as can scarse be found now in some whole vniuersitie." The greatest names of this age, apart from Ascham, were Richard Croke of King's,

elected to a fellowship in 1523, and John Cheke, afterwards Provost of King's, Fellow 1529. Ascham acknowledged Cheke as his master, and records his memory of those lectures in which Cheke disseminated Greek learning in Cambridge. Joined in friendship with these was the scrupulous scholar, Thomas Watson, Fellow 1535, who would never suffer his Latin tragedy, *Absalon*, to be published, "and that onelie, bicause, in *locis paribus*, *Anapestus* is twise or thrise vsed in stede of *Iambus*."

Of life in the College at a later date, when things were less prosperous, we have a picture by Thomas Lever, forming part of a sermon preached at Paul's Cross in 1550, which is of general application to Cambridge life at the time. "There be dyvers there which rise daily betwixte foure and fyve of the clocke in the mornynge, and from fyve untill syxe of the clocke use commen prayer wyth an exortacyon of God's worde in a common chappell, and from syxe unto ten of the clocke use ever eyther private studye or commune lectures. At ten of the clocke they go to dynner, where as they be contente wyth a penye piece of biefe amongest iiii, havynge a fewe porage made of the brothe of the same biefe, wyth salte and otemel, and nothynge elles. After thys slender dynner they be either teachynge or learnynge untill v of the clocke in the evening, when as they have a supper not much better than theyr dynner. Immediatelye after the whyche, they go eyther to reasonyng in problemes or unto some other

studye, untyl it be nine or tenne of the clocke, and there beyng without fyre, are fayne to walk or runne up and downe halfe an houre to gette a heate on theyr fete whan they go to bed." Life was not always so hard; but the industry of poor scholars was a general feature of sixteenth and seventeenth century life in Cambridge. Undergraduates shared a room with the tutor, the corners of which were partitioned off into studies: the tutor's bed was in the centre of the room, and, in the day-time, his pupils' smaller beds were pushed away under it. Traces of this arrangement could still be seen in the old Perse and Legge buildings of Caius before their destruction.

The goodly company of scholars which Dr Metcalfe had gathered together was not long undisturbed. The statutes of 1545 were the result of dissensions between John Tayler, Master 1538-46, and his anti-Protestant Society. He eventually had to resign; he was Bishop of Lincoln 1552-54. His successor, William Bill, Fellow 1535, shared his views. Religious disputes, which Bill vainly endeavoured to check, broke out among the Fellows. The Protestants, headed by Thomas Lever, procured the removal of the pyx from the Chapel. John Madew, Regius Professor of Divinity, afterwards Master of Clare, lectured openly against Transubstantiation and the Sacrifice of the Mass. Bill became the second Master of Trinity in 1551, and was succeeded at St John's by Lever, probably second only to Latimer

among the Cambridge preachers of his day. Lever had to flee from Cambridge after Northumberland's attempt. Ascham loudly laments the "greuous change" of 1553, which restored "*Duns*, with all the rable of barbarous questionistes." St John's was more fortunate than many colleges in its new Master, Ascham's friend, Thomas Watson; but he was soon made Dean of Durham, and was consecrated Bishop of Lincoln in 1557. Meanwhile George Bullock, in 1554, was elected Master of a College which had lost the greater number of its students. Ascham married and resigned his fellowship in 1554. Lever, having passed his exile in Switzerland, returned to England in 1559, and ended his days as Canon of Durham. Watson, deprived of his bishopric by Elizabeth, was imprisoned for the rest of his life in Wisbech Castle. Bullock retired from the mastership in 1559, and died at Antwerp in 1580.

On the accession of Elizabeth, Sir William Cecil,† who had entered St John's while Metcalfe was Master, became Chancellor of the University, and exercised affectionate anxiety on behalf of his College. His "ancient nurse," however, showed little inclination to walk in the safe paths of Anglicanism prescribed for her. James Pilkington, Master 1559, became Bishop of Durham in 1561. His Genevan sympathies found little response in the older Fellows, and he wrote to Cecil in a tone of some disgust at the state in which he left the College. The Master's stipend, he says, was only £12, "so thatt

whosoever have itt he must have other living beside." The Master elected was the Bishop's brother, Leonard Pilkington, who resigned in 1564, obtaining preferment in his brother's diocese and cathedral. Although unsuccessful as rulers, the Pilkingtons probably influenced the younger members of the Society in the direction of Puritanism. From 1560 to 1563 Thomas Cartwright, who had entered St John's in 1550, was Fellow, and, for the last three months of his fellowship, Junior Dean. Richard Longworth, President, was elected Master of St John's in 1564. In that year Elizabeth came to Cambridge. Cecil stayed in the College, and Humphrey Bohun delivered an oration to the Queen in the Hall. Puritanism was now gathering to a head in the Society. William Fulke, Fellow 1564, seems to have controlled Longworth, although later on they quarrelled, into toleration of the doings of the Puritan faction. In October 1565 Fulke preached vehemently against surplices, wishing that "yf God woulde not, the devell might take them awaye"; and, on the following Saturday (13th October), the Puritan party mustered in the Chapel without surplices, "and hyssed at suche as came withe theyr surplesses on," preventing them from entering until they had taken the "whyte coats" off. The Anglican party, headed by Richard Courteys, Fellow 1553, and Bishop of Chichester 1570, laid complaints against Longworth and Fulke. Fulke was deprived for the time being of his

fellowship: in 1578 he succeeded another Johnian, John Young, as Master of Pembroke. Longworth, who appears to have temporised through the whole affair, was compelled to resign in 1569. A name which appears incidentally among the law-abiding actors in this drama is that of William Gilberd, Fellow 1561, physician to Elizabeth and James I., and author of the famous treatise *De Magnete*.

The rule of the next Master, Nicholas Shepherd (1569-74), a Johnian who had become Fellow and Vice-master of Trinity, was inactive; he was evidently suspected of sympathy with Puritanism, and resigned—tradition says on account of financial dishonesty—in 1574. His successor, John Still, Fellow of Christ's, and afterwards Bishop of Bath and Wells, stayed at St John's for only a few months, but, during that time, short as it was, his rule seems to have brought the College into line with Anglican ideals. On his resignation several names were mentioned for the mastership, among them Dr Perne of Peterhouse, a former Fellow, and John Knewstubbs, Fellow 1567, a well-known Puritan divine. Richard Howland, Master of Magdalene, who was Burghley's chaplain, was eventually chosen. New statutes were drawn up in 1580, over which Howland and Burghley had much consultation. In 1581 Burghley made a grant by which the College sent special preachers every year to St Martin's at Stamford, near Burghley House, and to Cheshunt Church, near Theobalds.

The sermons are still preached once a year at Stamford, and at Hatfield, which took the place of Cheshunt in 1629. Under Howland, two sons of John Knox, Nathanael and Eleazar, entered St John's: both became Fellows, and Eleazar is buried in the Chapel. Robert Greene, the dramatist, entered in 1575; Thomas Nashe, another member of the group of Cambridge dramatists and pamphleteers, was in residence from 1582 to 1589; and it is at least probable that Ben Jonson was a member of the college, though not until after Howland's day.

Howland remained Master until 1586, having been made Bishop of Peterborough in 1585. He was succeeded by William Whitaker,† Fellow of Trinity, a Calvinist theologian, whose advice was sought by Whitgift in preparing the Lambeth Articles. His scholarship seems to have outweighed his zeal for college discipline. In his time Thomas Morton,*† Bishop of Chester (1616), Lichfield (1619), and Durham (1632), was Fellow. Richard Neile,† a member of the college about the same time, was made Dean of Westminster in 1605, and became Bishop of Rochester (1608), Lichfield (1610), Lincoln (1614), Durham (1617), Winchester (1628), and Archbishop of York (1631). Morton succeeded him at Durham: his successor at York (1641) was John Williams,* Fellow 1603, and Bishop of Lincoln (1621). All three prelates belonged to the school of theology prevalent at Cam-

bridge; but Neile, in his enforcement of discipline, was much under the influence of the Court party.

Richard Clayton, Master of Magdalene, formerly Fellow, was elected Master in 1594. Burghley's long connexion with the College closed with his death in 1598. The building of the second court was pushed forward by Clayton, an excellent man of business, in face of much discouragement. When Clayton died, in 1612, James I. wished to appoint Valentine Cary, Master of Christ's and twice Fellow of St John's; but Bishop Neile used his influence to secure liberty of election for the Fellows, warning them, however, that Puritan influence had already brought prejudice on the college. Their choice fell on Owen Gwyn, the energy of whose cousin, John Williams, secured the issue of the election. For some unexplained reason Williams apparently repented of his zeal. Gwyn was not above accepting profitable hints from the kinsfolk of candidates for fellowships and scholarships. A notable entry in his time is that of Thomas Fairfax, afterwards the famous parliamentary general; Thomas Wentworth, Earl of Strafford,*† had been at St John's several years before, in the days of Clayton. Gwyn died in 1633; and, after Richard Holdsworth, afterwards Master of Emmanuel, had been actually elected, Charles I. appointed William Beale,† Master of Jesus, whom Laud had made Archdeacon of Carmarthen. The new Master proved to be a

good ruler; but he was obnoxious to the Puritan party, and, when Charles I. visited Cambridge in March 1642, and dined in the Master's Gallery, Beale, then under threat of censure from Parliament, was unable to receive him publicly. John Cleveland, the satirist, was Fellow at this time, and delivered a speech in praise of the King. Beale was active, later in the year, in sending the College plate to Charles. He was taken prisoner to London with Drs Sterne and Martin, and, after suffering great indignities, ended his life as chaplain to Sir Edward Hyde at Madrid, a staunch Churchman to the end.

The first court was turned in 1643 into a prison for Royalists; and the timber of the old bridge and the trees in the orchard was applied to the fortifications of Cambridge Castle. Dowsing stripped the Chapel of the ornaments with which Beale had provided it, and of older furniture beside. The first Puritan master, John Arrowsmith, survived the test of the Engagement, and became Master of Trinity in 1653. His successor, Anthony Tuckney, Master of Emmanuel, belonged to the stricter school of Puritan thought. At the Restoration, he hoped to retain the mastership; but twenty-four of the Society complained to the King that he persistently evaded conformity with the Prayer-Book service. He was deprived in June 1661. Peter Gunning,† Master of Corpus, was then elected. In 1670 he was consecrated Bishop of Chichester, and was translated to Ely

in 1675. Uneventful though his mastership was, he probably had some influence upon the strong Anglican and Royalist spirit for which St John's soon became distinguished. Before he left, the third court was begun, and his bequest to the College included £600 for the building of a new Chapel. His friend, Francis Turner,† formerly of New College, Oxford, ruled from 1670 to 1680, when he was obliged to resign owing to dissensions in the Society. In 1683 he became Bishop of Rochester, and next year succeeded Gunning at Ely.

Humphrey Gower,*† the next Master, Fellow 1658, had owed the mastership of Jesus to Gunning's friendship. He had earned the nickname of "the divel of Jesus," and Abraham De la Pryme, the Hull antiquary, says that, on his removal to St John's, "some unlucky scholars broke this jest upon him—that now the divel was entered into the herd of swine: for us Jonians are called abusively hoggs." Gower weathered the Revolution, and died in 1711. The College played a prominent part in the events of 1687-88. It succeeded in warding off the appointment of a Romanist to the head-mastership of Shrewsbury School, the election to which had been in the hands of the Society, with the consent of the Bishop of Lichfield, since 1571. Two of the Fellows were among the representatives of the University who supported before Jeffreys the refusal of the Vice-chancellor to grant Alban Francis his degree. The late Master, Francis Turner, John

Lake,† translated to Chichester from Bristol in 1685; and Thomas White, Bishop of Peterborough, represented St John's among the seven Bishops. All three were subsequently deprived for refusing the oath of allegiance to William and Mary; and with them was numbered William Lloyd, Bishop of Norwich. Thomas Watson, Bishop of St David's, supported James II., but kept his see till 1699, when he was deprived on a charge of simony. The eminent theologian and antiquary, Edward Stillingfleet,* Fellow 1653, was Bishop of Worcester from 1689 to 1699. Canterbury and Oxford are the only English sees which no Johnian has as yet occupied.

Jacobite sentiment prevailed in St John's after the Revolution. Gower successfully opposed a *mandamus* for the ejection of twenty Fellows in 1693. His successor, Robert Jenkin,† (1711-27), took the oaths to Queen Anne; but ten Fellows were ejected in 1717, for refusing the oath of abjuration. Six of these were implicated in the earlier *mandamus*, among them being the historian of St John's, Thomas Baker (* Bridges *†), Fellow, 1680, who was allowed to keep his rooms in the third court till his death in 1740. Dr Sykes of Corpus saw one day, while passing through St John's, a sun-dial with the motto *Vergo ad occasum*, and remarked, "A proper motto for a nest of Jacobites!" Discipline was ill-maintained during this period, to judge from the account given by the studious Ambrose Bonwicke, who died in College in 1714. One of the most distinguished

Johnians of the period was the poet and diplomatist, Matthew Prior, Fellow 1688 († Rigaud). A poet of an earlier generation, Robert Herrick, had entered St John's as a Fellow-commoner, but migrated to Trinity Hall.

In 1700 the last and greatest of the Heads whom Trinity owes to St John's, Richard Bentley,* became Master of Trinity. Jenkin's successor in the mastership, Robert Lambert † (1727-35), was followed by John Newcome † (1735-65), who had succeeded Jenkin as Margaret Professor, an appointment held by members of the College without a break from 1688 to 1875. Newcome was a Whig; and, during his rule, the College sent a Whig Master to Corpus, John Green, Fellow 1730, and afterwards Bishop of Lincoln. Edward Barnard, Head-master and afterwards Provost of Eton, was Fellow 1744-56. At Newcome's death, the mastership was obtained by Samuel Powell, backed by the influence of the Duke of Newcastle. During the ten years of his rule, not free from strife with the Society, St John's rose once more to its old eminence. Yearly college examinations were established; and a visible sign of the growing zeal for mathematical study was the Observatory over the gateway-tower in the second court, which remained there till 1859. Already, under Newcome, St John's had produced four senior wranglers, the first in 1749-50. Four more senior wranglers belong to Powell's mastership. During John Chevallier's mastership (1775-89), Herbert

Marsh (* Ponsford †), Margaret Professor in 1807, Bishop of Llandaff (1816) and Peterborough (1819), was second wrangler (1779); and in 1782 the senior wrangler was James Wood,*† Master 1815-39, and Dean of Ely, whose statue is in the ante-chapel. Of the twelve senior wranglers of William Craven's mastership (1789-1815) the two most famous are Henry Martyn * (1801), curate to Simeon at Holy Trinity and missionary to India and Persia, and John Frederick William Herschel (1813, * Pickersgill, bust in Hall), the great son of another great astronomer.

Outside the main line of mathematical studies may be mentioned the poets Charles Churchill and William Mason, the second of whom became Fellow of Pembroke. John Horne (afterwards Horne Tooke) was B.A. in 1758. William Wilberforce (*G. Richmond) entered the college in 1776: his companion in the work of abolishing the slave-trade, Thomas Clarkson (* Room), was B.A. 1783. In 1787 William Wordsworth (*Pickersgill) entered. He has given us, in the *Prelude*, his clearly outlined remembrances of Cambridge and St John's. His rooms, now merged in the kitchen offices, were on the floor above the kitchen in the south-west corner of the first court. He left Cambridge, attracted by the promise of a new age, at the outbreak of the French Revolution. Coleridge's residence at Jesus did not begin until Wordsworth's at St John's had ceased. Another Johnian poet, whose early death and

singular piety gained him some reputation, was Henry Kirke White. He died in College (1806), and was buried on the wall of the ante-chapel. In the year of Kirke White's death, Henry John Temple, third Viscount Palmerston,*† proceeded M.A. — the most distinguished statesman whom the college produced after the days of Burghley. Charles Pelham Villiers, B.A., sat in the House of Commons for sixty-three years as member for Wolverhampton. Hugh Percy,† third Duke of Northumberland, M.A. 1805, was Chancellor of the University 1840-47.

Almost the first prominent Johnian classic who appears in the tripos list was Samuel Butler, Head-master of Shrewsbury and eventually Bishop of Lichfield. Wood's mastership produced seven senior wranglers. Its most distinguished mathematicians were Charles Pritchard, fourth wrangler 1830, and James Joseph Sylvester (*A. E. Emslie), second wrangler 1837. Each obtained a Savilian professorship at Oxford. In 1818 John Stevens Henslow, Professor of Mineralogy 1822-27 and of Botany 1827-61, the friend and master of Charles Darwin, was eighteenth wrangler. John Hymers, second wrangler 1826, became Tutor in 1832, and for twenty years worked incessantly for the good of the College. John William Colenso, second wrangler 1836, was for some time Tutor with Hymers: his disturbed career as Bishop of Natal began in 1853. William Selwyn, Margaret Professor 1855-75, was in 1828 senior

classic and sixth wrangler: his brother, George Augustus Selwyn (*G. Richmond), Bishop of New Zealand (1841) and Lichfield (1867), was second classic in 1821. The greatest name of this period in classical scholarship was Benjamin Hall Kennedy (*Ouless), senior classic 1827, Butler's successor at Shrewsbury, and Regius Professor of Greek 1865-89.

Wood's successors in the mastership, Ralph Tatham (1839-57) and William Henry Bateson † (1857-81), nearly cover the nineteenth-century epoch of transition in University history. The chief senior wrangler of Dr Tatham's time was John Couch Adams (1843, *Mogford, bust), the discoverer of Neptune, afterwards Lowndean Professor and Fellow of Pembroke. James Atlay, Tutor 1846, became Bishop of Hereford in 1868; Charles James Ellicott, first Hulsean Professor of Divinity, was consecrated Bishop of Gloucester and Bristol in 1863. Dr Charles Taylor succeeded Dr Bateson as Master in 1881. On his death in 1908, the present Master, Mr Robert Forsyth Scott, was elected—the first layman to fill the post.

XV

MAGDALENE COLLEGE

WILLIAM COLE notes that in 1777 the arms of the monastery of Ely were still visible on the stairway-arch at the north-west corner of the quadrangle of Magdalene. This part was originally built by that house, the other religious houses concerned in the foundation adding their portions. The Chapel, in the north range, keeps its old oak roof, and may have been built by the second Duke of Buckingham, who is said to have begun the buildings in brick-work before 1483. The Chapel and western range were probably connected by the Prior's lodging, afterwards the Master's Lodge. In 1519 the east range, containing the Hall, was built by the third Duke of Buckingham. How far the monks had completed the south range is not known; but the fourth Duke of Norfolk, in 1564, promised £40 a year until the "quad-

rant" was finished; and Sir Christopher Wray, who contributed to the rebuilding of the entrance gateway in 1585, added a range of twelve chambers. Probably some rebuilding was involved in these bequests: rooms connected with Wray's benefaction were situated above the present kitchen, at the south-west corner of the court.

Loggan's view shows us the Elizabethan northward extension of the Master's Lodge: this was in the shape of a T, the cross-arm of which had on its first floor the gallery, with bay-windows at both ends, and abutted directly on the street: to the north, at right angles to the gallery, were the stables. Before this time, the Chapel had been covered with a flat ceiling, and the Library had been placed above it. The building containing Pepys' library, forming the east range of a second court beyond the screens, was probably approaching completion in 1703; but it had been contemplated in 1640, and probably was begun between 1670 and 1680. It is a remarkable example of the transition from middle to late English Renaissance work. The inscription, BIBLIOTHECA PEPYSIANA. 1724, refers

Magdalene
College

not to the date of the building, but to the year in which Pepys' books were received. In 1712 the new Combination Room was built over the buttery and older part of the kitchen, and, either then or rather later, was connected with the Hall by a double staircase leading to a gallery over the screens: this may have been designed by Vanbrugh, who in 1721 built the rather similar hall-stairs and gallery at Audley End. The Hall had been wainscoted in 1585: in 1714 a flat ceiling was inserted, and rooms were made in the roof above; new paving, glass, and wainscoting were added, and the coats of arms were painted above the high table. The Chapel was Italianized about the middle of the eighteenth century. In 1835 the Library was removed into the older part of the old Master's Lodge, the later additions being pulled down to make a way to the new Lodge. The eastern part of the old Lodge was incorporated in the Chapel during a restoration between 1847 and 1851, when the old roof of the Chapel was uncovered, and the east window filled with stained glass by Hardman, from designs by Pugin. In 1873 Mr F. C. Penrose, a member

of the College, removed the cement facing of 1750 from the west and south fronts of the quadrangle, refaced the west front with red brick and stone dressings, and took down the houses between the College and the river. A new range of buildings on the south side of the second court, designed by Sir Aston Webb, was finished in 1909. This building, of red brick with stone dressings, erected from the bequest of Mynors Bright, late Fellow, is returned on the west side to join the Hall range of the first court.

THE origin of Magdalene College is to be found in a grant by Henry VI. of 7th July 1428, by which two messuages in the parish of St Giles were given to the Abbot of Croyland as the site of a hostel of Benedictine students. Abbot John Wisbech built, after 1469, the first chambers for the reception of students, who may at first have occupied tenements on the site. The hostel found patrons in two ill-fated noblemen, the second and third Dukes of Buckingham, and as early as 1483 was known as Buckingham College. The abbeys of Ely, Ramsey, and Walden united with Croyland in the foundation and in building chambers. The College, or more strictly, the monastic hostel, was under the control of a Prior. The institu-

tion was analogous to those of Durham (now Trinity) and Gloucester (now Worcester) Colleges at Oxford. The monastic plan was not adopted for the buildings: the quadrangle, whose growth has been traced, was the ordinary court of a College, and was entered immediately from the street.

Buckingham College surrendered its possessions at the Suppression. The land of Walden Abbey was granted to the Lord Chancellor, Sir Thomas Audley,* created in 1538 Baron Audley of Walden, who, on 3rd April 1542, received a charter giving him leave to re-found Buckingham College for a Master and eight Fellows under the title of the College of St Mary Magdalene. The nomination of the Master was vested in the Visitor, the owner of Audley End for the time being. In addition to the unusual feature of an hereditary patron, Magdalene was also endowed with a peculiarity in the powers given to the Master, who in college business had two votes and a casting vote as well. The first Master, Robert Evans, resigned in 1546: his successor, Richard Carr, ceased to be Master soon after Elizabeth's accession. Roger Kelke, Fellow of St John's, third Master, had been a refugee at Zurich during the reign of Mary. When Elizabeth visited Cambridge in 1564, he trained the actors who performed the *Aulularia* before her. His mismanagement brought the College into a long dispute concerning the lease of some property in London, which it eventually lost.

Richard Howland, Fellow of Peterhouse, Master in 1575, became Master of St John's in 1577, and eventually Bishop of Peterborough. Another Peterhouse man, Degory Nichols, Master 1577-82, was unpopular, and had to resign. The Fellows exhibited articles against him, alleging that he had an enmity to Welshmen (an antipathy shared by Dr Caius), that his cows were milked at the Hall-door, and that his wife was such a scold that her voice could be heard all over the college. Nichols was succeeded by Thomas Nevile, Fellow of Pembroke, who became Master of Trinity in 1593. The College received much kindness from one of its sons, Sir Christopher Wray,* Lord Chief Justice, who added to the buildings and left funds for the endowment of a fellowship. He died in 1592; but his widow added to his benefactions. Nevile's successor, Richard Clayton, Fellow of St John's, returned to St John's as Master in 1595, and made his rule there almost as architecturally noteworthy as was Nevile's rule at Trinity.

Fuller paid a high compliment to the industry of Magdalene men in his day. "The Scholars of this College (though farthest from the Schools) were, in my time, observed first there, and to as good purpose as any. Every year this House produced some eminent scholars, as living cheaper, privater, and freer from town temptations by their remote situation." Before Fuller's time, the Hebraist, Hugh Broughton, afterwards Fellow of St John's and Christ's, and Henry Ussher,

Archbishop of Armagh 1595-1613, who, while Archdeacon of Dublin, obtained the charter for Trinity College, Dublin, in 1592, proceeded to degrees from Magdalene in 1570. Among other colonists of the New World, Magdalene sent out the first president of Harvard, Henry Dunster, who took his degree in 1630.

Edward Rainbow,* Master 1642, was ejected in 1650 for refusing the Engagement. Restored in 1660, he resigned his mastership on his appointment to the bishopric of Carlisle in 1664. The interloping master, John Sadler, was a Fellow of Emmanuel. In his time (1656) Richard Cumberland * became Fellow: in 1691 Cumberland was made Bishop of Peterborough, and has still some fame as a student of Jewish antiquities and an opponent of Hobbism. His friend, Samuel Pepys (* Lely, Kneller) entered Magdalene in 1651 as a sizar, became a Scholar, and was M.A. in 1660. He records later visits to Cambridge and to Magdalene; and his affection to his College was manifested by his bequest of his library under stringent conditions, by which the library was to be kept by itself whole and separate, and representatives of Trinity were to take part in an annual examination of the books, with the provision that, if any breach of the rules were discovered, the collection was to be forfeited to Trinity. The MS. of his diary, many early printed books, and treasures too numerous to be even glanced at here, are contained in Pepys' own bookcases. Housed at first in the central room on the first floor of the

building, it was moved into the old Lodge in 1834, and thence into the new Lodge. In 1853 it was taken back to the second court, and is now in the south-east room on the first floor.

Pepys mentions in 1668, when he walked into Magdalene buttery as a stranger, and drank the College beer with great relish, that he found two only of his acquaintances in residence "Mr Hollins and Pechell." John Peachell, Master 1679, was, as Vice-chancellor, suspended by James II. for refusing to admit the Benedictine, Alban Francis, to a degree. He was famous for his love of drinking: Pepys on one occasion was ashamed to be seen with him, because of his red nose, "though otherwise a good-natured man"; and his death in 1690 is said to have been due to a four days' abstinence induced by a severe lecture from Sancroft on his drunken habits. A more distinguished master was the theologian Daniel Waterland* (1713-40), who, in Cambridge politics, supported the Whig faction, and was, generally speaking, on good terms with Bentley. Thomas Chapman, Master 1746-60, was Vice-chancellor when the Duke of Newcastle was elected to the chancellorship, and did all in his power to secure that result. His successor, George Sandby, was appointed merely to keep the mastership for a minor relative of the then owner of Audley End, and was obliged reluctantly to resign when the Master-designate, Barton Wallop, arrived at a fit age for admission.

Peter Peckard,*† Master 1781-97, did much

to restore the somewhat dormant reputation of the College. Magdalene became known as a centre of Evangelical thought, largely under the influence of William Farish,* Tutor of the College and vicar of St Giles'. William Gretton,* Peckard's successor, said that, wherever he turned for a Fellow, the man was sure to be a Methodist. Farish was senior wrangler in 1778: in 1794 he became Professor of Chemistry, and in 1813 Jacksonian Professor. The remaining holders of professorial chairs, belonging to the College, were Charles Kingsley (* Lowes Dickinson), Regius Professor of Modern History from 1860 to 1869, and Alfred Newton, first Professor of Zoology and Comparative Anatomy from 1866 to 1907. Kingsley took his degree in 1842.

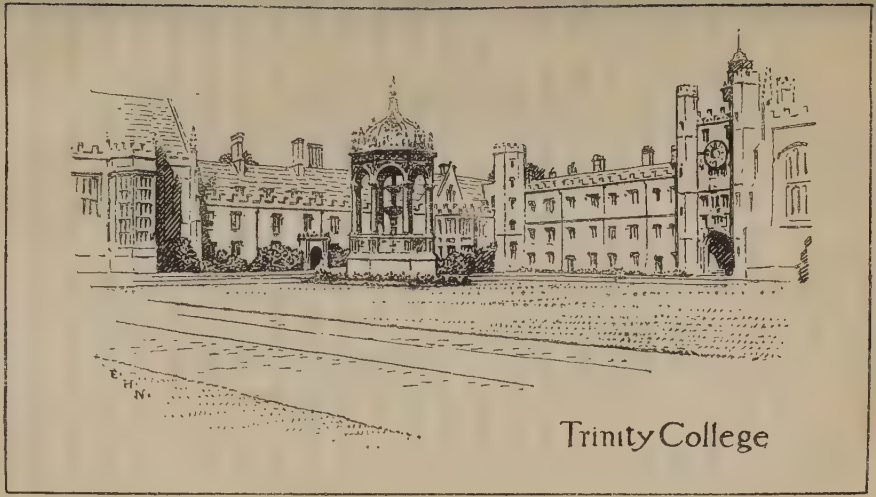
From 1813 to 1853 the mastership was held by the Hon. George Neville * (afterwards Neville-Grenville), a son of the second Lord Braybrooke.† His rule and that of his nephew, the Hon. Latimer Neville, lasted together over ninety years. In 1902 the Master succeeded to the barony of Braybrooke, and, as owner of Audley End, combined—probably an unique instance—the offices of Master and Visitor of the same College. His father, the third Lord Braybrooke, was the first editor of Pepys' Diary; but the diary was first transcribed in full by Mynors Bright,* Tutor and President, by whose bequest the diary has been edited and printed in full by Mr H. B. Wheatley. In 1904 the Rev. Stuart Alexander Donaldson was appointed Master, and, on his death in 1915, was succeeded by Dr A. C. Benson.

XVI

TRINITY COLLEGE

THE south-west portion of the Great Court is the site of the quadrangle of Michael-house. This probably had buildings on the north, south, and west sides, and a gateway in the south range, facing the north end of Milne Street. The eastern boundary of the College, "Le Foule" Lane, is closely represented by the flagged path which crosses the Great Court from the Queen's Gate on the south, in the direction of King Edward's Gate on the north. The Hall and kitchen were in the west range, the Hall occupying the site of the present butteries, and the kitchen lying north of it, on part of the site of the Hall of Trinity.

On the east side of "Le Foule" Lane was Physwick Hostel, an annexe of Gonville Hall. The lane led straight to a point north of the place where the fountain stands in the Great

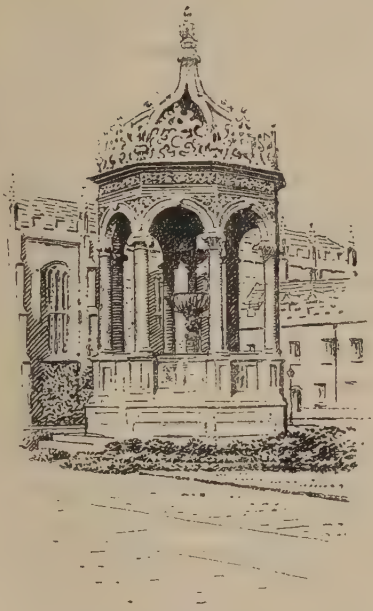


Trinity College

Court, where it was intersected by King's Childers or King's Hall Lane, which ran from High Street to the river. At the place of intersection was a gateway through which, across an intermediate space, the quadrangle of King's Hall, north of the present ante-chapel, was reached. Of this quadrangle, built between 1375 and 1418, part of the west range, covered by a cloister, still remains, and is reached through King Edward's Gateway. The material is clunch; the court must have been curtailed in proportion when the Chapel of Trinity was first built. King's Hall subsequently acquired a site south of King's Hall Lane, on which was erected in 1490 a range of buildings, which, if it were left, would project at right angles from the centre of the east range of the Great Court nearly as far as the fountain. King's Hall Lane as far as the intersection with "Le Foule" Lane was then closed. The present Great Gate was built, as the main entrance to King's Hall, between 1519 and 1535. The Chapel of King's Hall occupied part of the site of the present Chapel.

The two colleges were united in 1546, when Physwick Hostel and some smaller hostels on

the site of the Great Court were acquired. The architectural union of these foundations was begun in 1550 and 1551, when "Le Foule" Lane was closed. The north range of Michaelhouse and the northern portion of Physwick Hostel seem to have been taken down, and the southern buildings of both united by a gateway, which now formed the only entrance from Trinity Lane. The Hall and kitchen of Michaelhouse were kept; but the west range was prolonged, and a new range built from the northern end of this extension, joining it to King Edward's Gateway. The oriel window of the Master's Lodge was in the angle where the two new ranges met. King Edward's Gateway was kept in its old position, with a range of buildings on the west side of the space between it and the old cloister-quadrangle. The 1490 range of King's Hall and the Great Gateway were now joined by a new range south of the gateway. The present Chapel was begun in 1555, during Mary's reign, and was finished about 1564-67. It was joined somewhat later to the Great Gate by the range of buildings which still exists.



The Fountain
Trinity College

EHN

Thomas Nevile, appointed Master in 1593, formed the site of this irregular mass of buildings into one great quadrangle. Keeping the Chapel, and the Great Gateway with the ranges on either side of it, as the north-east portion of the enclosure, he rebuilt in 1597 the whole south side of the College facing Trinity Lane, and returned it to meet the range south of the Great Gate. This work, which included the building of the Queen's Gateway in the south range, was finished in 1599, when the projecting range of 1490 was taken down. The east and south sides of the Great Court were thus finished. In 1601 the two ranges projecting into the north-west angle of the site were removed. King Edward's Gateway was rebuilt at the west end of the Chapel, and westward of it, a new range, containing the Library, completed the north side of the quadrangle. The present Master's Lodge was then formed by prolonging the earlier Lodge as far as the outer face of the new Library range. Last of all, south of the Master's Lodge, the west range was finished by the Hall, begun in 1604, and the kitchen, which was begun next year. The old Hall of

Michaelhouse, between the Hall and kitchen, was converted into butteries, with the Combination Room and other rooms above. The architect or master-mason was Ralph Symons. The style of the work is throughout in close keeping with the late Gothic of the earlier portion, and little Renaissance ornament is employed; but the characteristics of Elizabethan and Jacobean Renaissance work break out in the fountain, built near the centre of the court in 1602, and rebuilt in 1716. The proportions of the Hall were taken from those of the Middle Temple Hall: in the woodwork of the screen and gallery, and of the north end of the Hall, which was made 1604-8, Renaissance detail has full play. Nevile and the craftsmen who worked for him were also responsible for the royal statues in the niches over the gateways of the Great Court.

Nevile's Court, west of the Hall and screens, in which Symons, if he was actually employed here, allowed freer scope to Renaissance ornament, was built after the completion and furnishing of the Hall. Its leading feature is the treatment of the ground-floor as an open

cloister. Piers occur only at every fourth arch, the intermediate arches springing from free-standing columns. The rest of the original design shewed a similar fidelity to medieval construction, classical forms being used merely as surface ornament. At first this court extended westward only to about three-fifths of its present length, and was closed towards the river by a wall, in the middle of which seems to have been Nevile's gate, now forming, after three removals, the entrance to the College from the end of Trinity Lane. When the Library was added west of the court, the wall was removed, and the north and south ranges lengthened to join the new building.

The Library, of brick faced with ashlar, was begun in 1675-76 from designs by Sir Christopher Wren. He originally proposed a circular building with a dome, standing detached in the middle of the west side of the court. The design actually carried out bears a general resemblance to the elevation of Sansovino's Library of St Mark at Venice: its purely classical details and construction afford a striking contrast, which must originally have been still more

noticeable, to the adjacent buildings. Wren's desire to make the horizontal lines of his building correspond with those of the earlier work, combating with the claims of its internal elevation, compelled him to place the Library floor at the level of the springing of the arches of his lower order, to the heads of which he gave solid fillings. The furnishing of the Library was completed in 1690; the panelled ceiling contemplated by Wren was not finished according to his design until 1855. Grinling Gibbons executed the lime-wood carvings of fruit and flowers on the bookcases, and the plaster busts above them, the cases themselves being the work of the Cambridge master-carpenter, Cornelius Austin. Marble busts of members of Trinity, many by Roubiliac, were added, as time went on, on pedestals round the Library. The statues above the eastern balustrade towards the court are the work of Gabriel Cibber: the iron-work of the staircase at the north end and of the riverward openings of the ground-floor loggia, are by Partridge, a London craftsman. The classical composition against the west wall of the Hall, with the terrace and steps leading down

into the court on that side, was added in 1682, and was probably designed by Wren.

Bishop's Hostel, consisting of a central block with east and west wings, was built between 1669 and 1671 by Robert Minchin, on a detached site to the south of the south-west corner of the Great Court, where Garret or Gerrard's Hostel and another hostel called Ovyng's Inn had formerly stood. Wren may possibly have been connected with the design. The building is of red brick with stone dressings.

Eighteenth-century alterations to the buildings included the erection of an Observatory in 1706, removed in 1797, on the top of the Great Gateway. In 1755 Essex rebuilt the older parts of the north and south ranges of Nevile's Court, and refaced the later portions, substituting flat roofs and balustrades for steep roofs and gables, and giving the upper stages an uniform flat surface, instead of reproducing the ornamental pilasters of the original design. In 1774 he designed the building at the south end of the west side of the Great Court, containing the butteries and Combination Room,

part of which occupies the site of the old Hall of Michaelhouse. He also designed the bridge over the river in 1765. Earlier in the century, during Bentley's rule, the Chapel had been re-furnished with the present stalls, altar-canopy, and organ-screen: the east window was blocked in 1706.

Between 1823 and 1825 the New Court or King's Court, adjoining Nevile's Court, was built from designs by William Wilkins. The small court, containing lecture-rooms, east of the Great Court, was made in 1833. The two courts on the east side of Trinity Street, known collectively as Whewell's Court, were added from designs by Salvin, the western court in 1859-60, the eastern in 1866-68. In 1843 the oriel window was added to the Master's Lodge, in place of one destroyed in the eighteenth century. In 1875 the Chapel was decorated by Messrs Heaton, Butler, and Bayne with a scheme of symbolical painting drawn np by Professors Lightfoot and Westcott. The windows were filled with glass by Mr Henry Holiday, the figures in each window representing the historical development of Chris-

tianity, and forming a continuation of the theme of the paintings on the walls and ceiling. Sir Arthur Blomfield superintended these alterations, and added a porch on the south, and a vestry on the north side of the Chapel. The same architect designed two small ranges of buildings on the Garret Hostel site, west and south of Bishop's Hostel, which were erected in 1878, and an annexe to the Library (1892), adjoining the north side of Nevile's Court. Of recent years, the interior gloom of Whewell's Court has been somewhat lightened, and the rooms enlarged, by the addition of bay-windows and other improvements; and in 1905 the small remaining portion of the cloister-quadrangle of King's Hall was carefully restored.

MICHAELHOUSE, founded in 1323 by Hervey de Staunton, Chancellor of the Exchequer to Edward II., was the second College founded in Cambridge. Like Peterhouse, it was a community of clergy engaged in study, consisting of a Master and seven Scholars, at first occupying a tenement on the site of part of the subsequent quadrangle. The founder bought the advowson of the church of St Michael, which he appropriated to the College: the choir formed the college Chapel. The

House was ruled by nineteen successive Masters, three of whom became bishops. The most famous of these was John Fisher (1497-1505), Chancellor of the University and Bishop of Rochester in 1504, President of Queens' in 1505, and co-founder of Christ's and St John's. Nicholas Wilson of Christ's, eighteenth Master (1533-42), shared Fisher's opposition to the royal supremacy, and twice suffered imprisonment for his opinions. The last Master, Francis Mallet, resigned in 1546, and became Dean of Lincoln under Mary.

King's Hall, fourth in chronological order of Cambridge foundations, was founded by Edward III.† in 1336 for a Warden and thirty-two Scholars, who at first occupied a tenement to the south of their later quadrangle. The Scholars were not, as at the majority of early Cambridge colleges, graduate Fellows in Holy Orders, but were young students of undergraduate standing under the direction of the Warden. The College was the organisation under regular statutes of a body of such students which had been maintained by the King at Cambridge for at least some twenty years previously. Of the Wardens, Robert Fitzhugh (1424-31) became Bishop of London in 1431: his life was chiefly spent in diplomatic missions abroad, and he died in 1436, on his way home from the Council of Basel. Other diplomatists occur in the list; John Gunthorpe (1468-77), Dean of Wells, and Christopher Urswick (1485-88), afterwards Dean of York and Windsor, who makes

a short appearance on the stage of Shakespeare's *Richard III.* Three Wardens of the same name succeeded Urswick—John Blythe (1488-98), Bishop of Salisbury 1494-99, Geoffrey Blythe of King's (1498-1528), Bishop of Lichfield 1503-31, and a second Geoffrey Blythe (1528-42), also of King's. In 1542 John Redman, Fellow of St John's, was appointed Warden, and became first Master of Trinity in 1546.

Henry VIII.*† founded Trinity in 1546 for a Master and sixty Fellows and Scholars. King's Hall, according to Fuller, was at this time the wealthiest College in Cambridge: to its endowments were added those of Michaelhouse and other benefactions. Trinity is thus the enlarged foundation of King's Hall. The statutes of 1552 raised the number of Fellows and Scholars to a maximum of fifty and sixty; the present foundation consists of a minimum of sixty Fellows and seventy-four major Scholars, in addition to other members. The Regius professorships of Divinity, Hebrew, and Greek, of Henry VIII.'s foundation, are attached to the College. The mastership has been from the beginning a Crown appointment. The legislative body under the present statutes consists of the Master and twelve Fellows, eight of whom are elected by the Society.

The Protestant character of the foundation may possibly be exaggerated. Of the original Fellows of 1546, five became Heads of Houses under Mary. John Christopherson, formerly

Fellow of Pembroke and St John's, became Master of Trinity in 1553, and was Bishop of Chichester 1557-58. Edmund Cosyn became Master of Catharine Hall in 1554. William Glyn, formerly Fellow of Queens', returned as President to Queens' in 1553, and was Bishop of Bangor 1555-58. Thomas Redman was deprived of the mastership of Jesus in 1560. John Young, formerly Fellow of St John's, was deprived of the mastership of Pembroke in 1559. Nicholas Carr, formerly of Pembroke and St John's, Regius Professor of Greek 1547-49, adhered stedfastly to the old faith till his death. Robert Pember, formerly Fellow of St John's, kept his readership of Greek at Trinity throughout the reign of Mary. John Dee, mathematician and supposed practitioner of magic, formerly Fellow of St John's, fell under suspicion of heresy in Mary's reign. The debt of the early Society of Trinity to St John's, the centre of Renaissance learning in Cambridge, has been nobly celebrated by the patriotic Ascham. Five of the eight Fellows just mentioned came from St John's, in addition to the Master. Redman's successor, William Bill, appointed by Edward VI. and deprived by Mary, was Master of St John's; and Mary chose one of the Johnian Fellows of Trinity, Christopherson, to succeed him. Christopherson was confessor to Mary,†† who increased the revenues of the College, and began the fabric of the Chapel. In spite of the importance of Trinity, no member of the Society was promoted

to a bishopric on the accession of Elizabeth: three Johnians were made bishops between 1559 and 1561, but no Trinity man. Matthew Hutton, however, Master of Pembroke 1562-67, and eventually Bishop of Durham and Archbishop of York, who, as Dean of York (1567-89), shewed strong sympathy with the Puritan party, took his M.A. degree in 1555. Actually, the first appointment of a Trinity man to a bishopric under Elizabeth was that of Whitgift to Worcester in 1577. Richard Fletcher, who graduated in 1566 and became Fellow of Corpus, was appointed to Bristol in 1589. After 1590, appointments from Trinity became more frequent.

Bill returned to the mastership in 1558. His successor in 1561 was Robert Beaumont, Fellow of Peterhouse, whose Puritan sympathies were clearly shewn in the controversies which soon arose. Thomas Cartwright, Fellow of St John's, was elected to a major fellowship at Trinity in 1562, having been a junior Fellow before 1560. It was said by his enemies that his Puritanism was strengthened by his disappointment at Elizabeth's preference for Dr Preston, with whom he disputed before her in 1564. In 1565 he attacked the use of the surplice in Chapel, and found many partisans in Trinity and St John's. Beaumont professed his own desire for order, and wrote to Burghley that he hoped to reform the "inordinate walkers of Trinitie College," and that, as Vice-chancellor, he had preached on All Saints' Day against presumption on the part of private men, and had been blamed

in a sermon by Mr Fulke of St John's. This was some two months after the demonstration in St John's against the surplice; and Cartwright was about to go to Ireland as chaplain to Adam Loftus, Archbishop of Armagh. In 1567 he returned. Soon afterwards Beaumont died, and was succeeded by John Whitgift,† Master of Pembroke. On 4th July 1567, when Whitgift was absent, Cartwright and two of his party delivered violent anti-surplice sermons, and the Society discarded its surplices at evening prayer. One of the three members unmoved by this revolution was Thomas Legge, elected Fellow of Jesus next year, and eventually Master of Caius. In 1569 Cartwright, elected Margaret Professor, attacked the Anglican system of church polity. Whitgift was Regius Professor of Divinity, and their lectures took the form of acute controversy. The popularity of Cartwright with the younger members of the University was great: when he preached, St Mary's was so thronged that the glass had to be removed from the windows, to allow those who could not get in to hear him. Whitgift differed little from him in essentials of doctrine; but Cartwright's revolt struck at the root of discipline. The University statutes of 1570 took legislative power out of the hands of a Puritan majority of regent masters. Whitgift, Vice-chancellor in 1570-71, demanded from Cartwright an account of his opinions, and deprived him of his professorship and fellowship. This event marked the triumph of Anglican rule in Cambridge.

Sir Edward Coke (* bust by Roubiliac †), afterwards Lord Chief Justice, entered Trinity in 1567. It fell to his lot, as Attorney-general, to conduct the impeachment of Robert Devereux,†† Earl of Essex, M.A. 1581. Francis Bacon,*† whose great name is connected with both these in the history of his time, was at Trinity from 1573 to 1575. Whitgift's rule, marked by close personal supervision of the College, ended in 1577: in 1583 he was translated from Worcester to Canterbury. From 1577 to 1593 a fourth Johnian Master, John Still, ruled Trinity. In 1593 he became Bishop of Bath and Wells; and Thomas Nevile,**† Master of Magdalene, succeeded him. The great event of Nevile's mastership (1593-1615) was the formation of the present Great Court and of Nevile's Court in its earlier form. He was Dean of Peterborough at the time of his appointment: from 1597 to his death he held the deanery of Canterbury. He died just before the visit of James I. to Cambridge in 1615, in honour of which the statues of the King, Queen, and Prince, had been placed above the Great Gate. The number of notable men at Trinity during his rule was somewhat small. John Overall, formerly of St John's, Fellow 1582, was elected Regius Professor of Divinity in 1596, and became Master of St Catharine's in 1598. Sir Henry Spelman,* famous as an antiquary, graduated under Still in 1583: long after, in 1635, he founded an Anglo-Saxon readership in the University.

The Master appointed in 1615 was John Richardson, Master of Peterhouse, formerly Fellow of Emmanuel. To him we owe a large portion of the Authorised Version of the Bible, from the beginning of 1 Chronicles to the end of Ecclesiastes. His successor, Leonard Mawe (1625-28), had also been Master of Peterhouse, but represented a school of theology very different from Richardson's moderate Puritanism. George Herbert the poet, Fellow 1616 and Public Orator 1616-27, was at this time a prominent representative of the high Anglican school in Trinity. Mawe left Trinity for the bishopric of Bath and Wells in 1628, and was followed by Samuel Brooke (1628-31), who had graduated in Nevile's days. We do not hear till 1635, when Thomas Comber † (1631-45), Fellow 1597, and Dean of Carlisle, was Master, of any alteration in the state of the Chapel; at this time the altar was moved to the east end. Trinity was not one of the colleges specially commended to Laud, and Dowsing found comparatively little to destroy there. Only one of the bishops deprived by the Long Parliament was a Trinity man, Godfrey Goodman, Bishop of Gloucester. In 1638 Andrew Marvell took his degree. Abraham Cowley,** as fervent a Royalist as Marvell was a Puritan, was elected Fellow in 1640: his Latin play, *Naufragium Joculare*, and an English comedy, *The Guardian*, were both written and performed at Cambridge. Cowley was deprived of his fellowship in 1644. Like Herbert, he

had come to Trinity from Westminster School. A third Westminster poet, John Dryden,* graduated in 1654.

The Master and majority of the Fellows were ejected by Manchester. Under the new *régime* the first Master was a strongly Puritan theologian, Thomas Hill, Fellow of Emmanuel, who survived the test of the Engagement. His successor was John Arrowsmith, formerly Master of St John's. Arrowsmith died in 1659, when, in answer to a petition by the Society, Richard Cromwell appointed his own uncle by marriage, John Wilkins,* Warden of Wadham College, Oxford. Wilkins was obliged to resign in 1660, as Henry Ferne, Fellow of Trinity and Archdeacon of Leicester, had long before been granted by Charles I. a patent for the next voidance of the mastership. However, Wilkins suffered little by the change. His attainments as a man of science were highly valued by the founders of the Royal Society, of whom he was the chief. Among the Fellows of Trinity in his day was the naturalist, John Ray (* bust by Roubiliac), elected in 1649. Francis Willughby (bust by Roubiliac), the friend of Ray, proceeded to his M.A. in the year of Wilkins' mastership. In 1661, the greatest of Cambridge men of science, and the greatest member of Trinity since Bacon, Isaac Newton, entered the College as sub-sizar. He was elected Fellow in 1667, after a short absence from Cambridge in which he made discoveries affecting the whole range of mathematical study.

For the greater part of his life his home was in Trinity: from 1669 to 1702 he was Lucasian Professor: he represented the University in two parliaments; and lived to see and take part in the disputes of Bentley's mastership, dying in Kensington in 1727. His portrait by Valentine Ritz, a German painter who lived in Cambridge, occupied the place of honour in the Hall till lately, when it was displaced by the large portrait of Henry VIII. In the ante-chapel, the statue by Roubiliac

> of Newton with his prism and silent face,
> The marble index of a mind for ever
> Voyaging through strange seas of Thought, alone,

bears the motto from Lucretius "Qui genus humanum ingenio superavit." There is a bust of Newton by Roubiliac in the Library, and six portraits of him in the College, three being in the Master's Lodge.

The Restoration brought back some of the ejected Fellows to Trinity, and confirmed those elected during the Commonwealth to vacant fellowships. Ferne did not stay for long, being made Bishop of Chester in 1662. He died a month after his consecration. His successor, the famous divine John Pearson,* Master of Jesus, also went to Chester in 1673, when the see was void by the death of Wilkins, the last Commonwealth Master. Among the Bishops of the Restoration, Richard Sterne, Pearson's predecessor at Jesus, had originally been a member of Trinity. John Hacket,* Bishop

of Lichfield 1661, was a member of Westminster School and Trinity: to the chief works of his later life, the championship of the memory of Archbishop Williams and the restoration of his cathedral, he added the gift of the fabric of Bishop's Hostel to "that Societie, which," he wrote, "is more precious to me, next to the Church of J. Xt., than anie place upon Earth." Robert Creighton, also of Westminster and Trinity, George Herbert's successor as Public Orator, became Bishop of Bath and Wells in 1670. His son Robert, Fellow 1662, was, as his father had been, Regius Professor of Greek. His successor in the professorship was Thomas Gale,* also of Westminster, Fellow 1669, who became High-master of St Paul's School and Dean of York, and bequeathed his antiquarian tastes to two sons, one of whom, Roger,* was elected Fellow in 1697.

Isaac Barrow (** bust by Roubiliac †), theologian, mathematician, and classical scholar, Fellow 1649, was Master from 1673 to 1677. Appointed Greek Professor at the Restoration, he became first Lucasian Professor of Mathematics in 1664, but, five years later, resigned his chair in favour of his pupil, Newton. To his energy Trinity owes the splendid fabric of the Library. He was succeeded (1677-83) by John North,† a son of the fourth Baron North of Kirtling; his successor, John Montagu † (1683-99), Fellow 1674, was a son of the first Earl of Sandwich. A more famous Montagu, and another of the great men whom

Westminster sent to Trinity, was Charles Montagu (*Kneller), afterwards first Earl of Halifax. Nearly contemporary with Charles Montagu was Charles Seymour,* sixth Duke of Somerset, Chancellor of the University in 1689.

John Montagu left Trinity for the deanery of Durham in 1699. The choice of the six prelates, in whose hands the distribution of Crown patronage lay, fell on Richard Bentley (* bust by Roubiliac,† Thornhill), the King's Librarian. Bentley was a Johnian; he had not obtained a fellowship, but had been patronised by Bishop Stillingfleet, had rapidly made his name as a scholar, and just before his appointment to the mastership had proved the soundness and accuracy of Cambridge scholarship in his Dissertation on the *Letters of Phalaris*. His chief opponent, Charles Boyle, laid the credit of his own scholarship to the teaching of a Fellow of Trinity, Thomas Gale. Unfortunately, Bentley was determined to assert his absolutism without regard to the feelings of the Society; and, possessing the gift of being able to wound his opponents with indifference to the blows he himself received, entered into open warfare with them. The opposition was conducted by a barrister, Edmund Miller: among the other Fellows the most active were John Colbatch, elected to the professorship of Moral Philosophy in 1707, and Conyers Middleton, who became first Woodwardian Professor of Geology in 1731. In April 1713 Bentley was summoned for trial at Ely House, before Bishop

Moore, the Special Visitor of the College, on grounds of malversation. The trial lasted six weeks. The Bishop caught cold and died: among his papers was found a draft of a sentence depriving Bentley, but his successor, Bishop Fleetwood, declined to act, unless he were recognised as General Visitor of the College. In 1719 Bentley arranged a truce. In the meantime, in 1717, he had contrived, in the face of a hostile majority, to procure his election to the Regius professorship of Divinity. George I. came to Cambridge in May 1717, and Bentley, in his quality as Regius Professor, presented the candidates for honorary degrees. However, he charged fees for his services; one candidate, Conyers Middleton, paid his four guineas, and sued Bentley for the amount in the Vice-chancellor's court. Bentley failed to appear, and was deprived of all his degrees. They were restored to him by the Court of King's Bench in 1724. But, although this judgment left him triumphant after a warfare of fifteen years, his enemies, and especially Dr Colbatch, who had suffered imprisonment after an action brought against him by Bentley for libel, were not disposed to let him rest. The question of the right of the Bishop of Ely as General Visitor was revived and decided favourably. A new trial was held before Bishop Greene in 1733: it ended on 27th April 1734 with a sentence depriving Bentley for dilapidating the goods and violating the statutes of the College. The execution of the

sentence lay with the Vice-master ; but, as there was a technical doubt on the point, the Vice-master was advised not to proceed, and, resigning soon after, was succeeded by a friend of Bentley's, Richard Walker.† In spite of all that Colbatch could do, the sentence was never carried out. In 1738 the fruitless litigation was abandoned ; and Bentley drew last blood a month or two later, when, as Archdeacon of Ely, he sued Colbatch in the Consistory Court, and obtained from him six years' arrears of proxies from the rectory of Orwell, with costs.

Bentley, as might be expected, promoted learning in Trinity. The school of mathematicians flourished : Newton, elected President of the Royal Society in 1703, was knighted by Anne at Trinity Lodge in 1705. Roger Cotes (bust by Scheemakers), Fellow 1705, became first Plumian Professor of Astronomy in 1716, owing to Bentley's influence. Cotes died in 1716. It was for his use that the Observatory was erected over the Great Gate : his fame lives in Newton's saying, "Had Cotes lived, we should have known something." The second Plumian Professor was Robert Smith (*bust by Scheemakers), who succeeded Bentley as Master (1742-68), and bequeathed to the University the two Smith's prizes for Commencing Bachelors in Mathematics and Natural Philosophy. Bentley also provided a laboratory in Trinity for the first Professor of Chemistry, John Francis Vigani, of Verona. One more

Westminster poet, Isaac Hawkins Browne (* Highmore †), was at Trinity under Bentley; and John Byrom, whose religious verse sometimes reaches a high level, was elected Fellow in 1714. About 1730 Thomas Newton,† Bishop of Bristol 1761, once famous as a writer on the fulfilment of prophecy, was elected Fellow.

The one senior wrangler of Smith's mastership was William Disney, Regius Professor of Hebrew 1757-71. In the same year (1753) the third wrangler was Thomas Postlethwaite,† Master 1789-98. John Hinchliffe,† Master 1768-88, and Bishop of Peterborough 1769-94, was a junior optime in 1754, when Nevil Maskelyne, afterwards Astronomer Royal, was senior wrangler. In 1759 Richard Watson was second wrangler: he was Fellow 1760, Professor of Chemistry 1764, and Regius Professor of Divinity 1771, and from 1782 to 1816 took a prominent part in religious controversy as Bishop of Llandaff. His health obliged him to live in the Lake Country during the later part of his life, while allowing him to keep his bishopric. The first Smith's prize, on its earliest award, fell appropriately to a Trinity man, and three senior wranglers are recorded in Hinchliffe's mastership. In 1782 the first Chancellor's Medallist was Richard Porson.* † Porson, greatest among Greek scholars in England, did not take Orders, and, resigning his fellowship on that account in 1792, was refused a lay fellowship by Dr Postlethwaite; but, from

1792 to his death in 1808, he held the Regius professorship of Greek. Postlethwaite was followed by William Lort Mansel† (1798-1820), who, from 1808, held the bishopric of Bristol with his mastership. Among Trinity men who, at this period, held high offices of state, were Spencer Perceval,† Prime Minister 1809-12, and John Jeffreys Pratt,* first Marquess Camden. In 1790, William Frederick, Duke of Gloucester (*Gainsborough, Opie, †Romney, Opie), nephew to George III., took his M.A. He was Chancellor of the University from 1811 to 1834, when he was succeeded by Lord Camden. John Singleton Copley (bust), second wrangler 1794, created Baron Lyndhurst in 1827, was three times Lord Chancellor. During Mansel's mastership, the chief names in the tripos-lists are those of scholars and prelates. James Henry Monk was seventh wrangler, and Peter Paul Dobree a senior optime in 1804. Monk, Fellow 1805, succeeded Porson as Greek Professor, and wrote the life of Bentley. He became Dean of Peterborough in 1822, and Dobree, Fellow 1806, was elected to his professorship. Dobree died in 1825; Monk became Bishop of Gloucester in 1830, and of Bristol when, in 1836, the sees were united. In 1808 Charles James Blomfield was third, and Adam Sedgwick (*Boxall, bust by Woolner) fifth, wrangler. Blomfield became Bishop of Chester (1824) and London (1828); his son, Sir Arthur Blomfield (M.A. 1853), was architect to the

College during the restorations and additions of the later nineteenth century. Adam Sedgwick, Woodwardian Professor 1818-73, is worthily commemorated by the Sedgwick Museum of Geology. Thomas Musgrave,* Fellow 1812 and Lord Almoner's Professor of Arabic 1821-37, became Bishop of Hereford (1837) and Archbishop of York (1847). William Whewell (*bust by E. H. Baily††), second wrangler 1816, Professor of Mineralogy 1828-32, and of Moral Philosophy 1838-55, was appointed Master in 1841. Tractarian opinion in Cambridge was represented in a moderate form by Hugh James Rose, afterwards Principal of King's College, London. The first Chancellor's medallist in 1818 was the Liberal scholar, Connop Thirlwall (busts), Bishop of St David's 1840-75.

The erratic career of Lord Byron* at Trinity, the subject of many anecdotes, lasted, with an interval, from 1805 to 1808. His rooms were in Nevile's Court: his statue in the Library, by Thorwaldsen, was accepted by Dr Whewell in 1842. The mastership of Christopher Wordsworth† (1820-41), brother of the Johnian poet, is remarkable for the brilliant company of men of letters gathered together in the College. At its opening Julius Charles Hare (bust by Woolner), Fellow 1818, was in residence, the friend of Whewell and Thirlwall. Thomas Babington Macaulay, whose statue by Woolner is in the ante-chapel, was elected Fellow in 1824. Alexander William

Kinglake, the historian of the Crimean War, entered in 1828, and took his M.A. in 1836. Neither Alfred Tennyson (*Watts, bust by Woolner, statue by Thornycroft), who came into residence in 1828, nor William Makepeace Thackeray,* who was here in 1829-30, took a degree: Tennyson lived out of College, in Corpus Buildings, while Thackeray's rooms were on the right-hand ground-floor of the first staircase north of the Great Gate, beneath those which had been Sir Isaac Newton's, and opposite those occupied by Macaulay. Arthur Henry Hallam's rooms were in the New Court, on the central stair of the south range; not, as has sometimes been inferred from the lines in *In Memoriam*, in the range facing the "long walk of limes." James Spedding,* the biographer of Bacon, Richard Monckton Milnes, afterwards Lord Houghton (bust), John Mitchell Kemble (bust by Woolner), Anglo-Saxon scholar; Richard Chenevix Trench, Archbishop of Dublin; John William Blakesley, Dean of Lincoln; Edmund Law Lushington, first classic and first Chancellor's Medallist 1832, the brother-in-law of Tennyson; Henry Alford, Dean of Canterbury; and William Hepworth Thompson (*Herkomer†), were members of this distinguished band of friends. William Henry Brookfield, and the two Tennysons, Frederick and Charles, must also be remembered. But, beside these, are other famous names. George Biddell Airy, senior wrangler 1823, was Lucasian Professor 1826,

Plumian Professor 1828, and Astronomer Royal 1835-81. William Cavendish, afterwards seventh Duke of Devonshire and Chancellor of the University, was second wrangler and eighth classic in 1829. The Master's son, Christopher Wordsworth, Bishop of Lincoln 1868-85, was first classic and first Chancellor's Medallist in 1830. Richard Shilleto, trained in the scholarly traditions of Porson and Dobree, was second classic in the remarkable list of 1832, which included Lushington, Thompson, and Alford.

Dr Whewell was Master from 1841 to 1866. His statue is in the ante-chapel with those of Newton, Bacon, Barrow, Macaulay, and Tennyson. It was said of him that "science was his forte, and omniscience his foible": never, even in the history of Trinity, was so distinguished a company of scholars gathered beneath so worthy a head. In mathematics and natural science we find Arthur Cayley (* bust †), senior wrangler 1842, first Sadlerian Professor 1863-95, James Clerk Maxwell,* second wrangler 1854, first Cavendish Professor 1871-79, and John William Strutt, now Baron Rayleigh and Chancellor of the University, who succeeded Maxwell in his professorship. Classical scholarship is represented by Hugh Andrew Johnstone Munro (bust by Woolner), second classic 1842, first Professor of Latin 1869-72; by Whewell's two successors in the mastership, W. H. Thompson, already mentioned, Regius Professor of Greek 1853-67, and Henry Mon-

tague Butler, senior classic 1855; by Richard Claverhouse Jebb,* senior classic 1862, Regius Professor of Greek 1889-1906, and by his successor, Dr Henry Jackson (*Furse), third classic in the same year. Brooke Foss Westcott,* second classic 1848, Regius Professor of Divinity 1870-90, and Bishop of Durham, 1890-1901; Fenton John Anthony Hort,* Hulsean Professor 1878-87 and Margaret Professor 1887-92; and Joseph Barber Lightfoot,** senior classic 1851, Margaret Professor 1875-79, and predecessor of Dr Westcott at Durham 1879-90, represent theological scholarship at its highest level. William George Clark (bust by Woolner), Public Orator 1857-70, and the late Vice-Master, Mr William Aldis Wright, (*Ouless) gave us our received text of Shakespeare. Henry Sidgwick,* senior classic 1859, Knightbridge Professor 1883-1900, represents moral and mental philosophy. The first Professor of International Law under Whewell's bequest was the future Sir William Harcourt, eighth classic 1851. Edward White Benson,* first Chancellor's Medallist 1852, first Bishop of Truro in 1877, was the first member of Trinity since Whitgift to become Archbishop of Canterbury. Other well-known Churchmen were Lord Alwyne Compton, Bishop of Ely 1886-1905; John Llewelyn Davies, bracketed fifth classic 1845 with David Vaughan, his fellow-translator of the *Republic* of Plato; and Frederick William Farrar, Archdeacon of Westminster and Dean of Canterbury.

King Edward VII., as Prince of Wales, was in residence at Trinity during Whewell's mastership; and his son, the Duke of Clarence, was also a member of the College. Its distinguished noblemen include the eighth Duke of Devonshire, who succeeded his father as Chancellor of the University in 1892. The mastership of Dr Thompson, whose ironical wit has become historical, belongs to modern history; Dr Butler, who succeeded him in 1885, died in 1917, when the distinguished scientist, Sir J. J. Thomson, was elected in his place. Within recent years, it was as Fellow of Trinity that, for all too short a time, the late Lord Acton, Regius Professor of Modern History 1895-1902, exercised his quickening influence on the study of history in Cambridge.

XVII

EMMANUEL COLLEGE

THE buildings of the Dominican Friary were utilised to some extent by Ralph Symons for the new College of Emmanuel. The church was turned into a Hall, with Parlour at the east end, and butteries at the west end: this transformation, achieved about 1585, is indicated in Loggan's view, which shews the west window blocked up and partly hidden by the building projecting from the south-west corner into Preachers Street. The College gateway was in Emmanuel Street, leading to what is now the second court. Ranges at right angles to the ends of the Hall range stopped short of the Emmanuel Street wall, which ran at an obtuse angle to the buildings. Of these ranges the western, embodying part of the old Friary buildings, contained the kitchen: the eastern formed the Chapel, which thus ran north and

south: the upper stories of both ranges contained chambers. The Master's Lodge, above the Parlour, communicated with both Hall and Chapel. The principal court, through which the College is now entered, was approached through the screens and another passage east of the Parlour. The south range, known as the Founder's Building, probably occupied the site of the frater of the Friary, opposite and parallel to the Hall. This was joined to the butteries by the west range, at either end of which a wing projected as far as the edge of Preachers (now Regent) Street. The Library was on the first floor of the north wing. There was no east range to this larger court. A wall separated the College from Preachers Street, enclosing a narrow oblong court formed by the west range of the larger court and its projecting wings. The buildings were finished in 1588, the last work undertaken being apparently the Founder's range and the completion of the Lodge. Later, the Lodge was extended eastwards, and a gallery built on part of the site of the modern Lodge. The buildings were of stone: otherwise their style was very similar to that of

Symons' work at St John's and Sidney. The west front was given greater uniformity in 1613 by the addition of a third wing, known as Bungay Building, at right angles to the south end of the kitchen building, and thus another small western court was formed.

The Brick Building, begun by John Westley, bricklayer, and Henry Man, carpenter, in 1632-33, and finished in 1634, still remains, the dormers of the garret-windows only having been altered. This stands on the west side of the college Close at right angles to the east end of the Founder's range. The design for the new Chapel and the cloisters in front of it, which united the Master's Lodge and Founder's range, was made by Sir Christopher Wren in 1666. It was obviously suggested by the Chapel and cloisters at Peterhouse, but the elevation here is of a thoroughly classical character, the mullioned windows excepted. The whole upper stage of the cloister is occupied by the gallery of the Lodge, the Chapel actually standing at the back: but the roof of the Chapel is prolonged westwards over the centre of the gallery, and finished by a triangular pediment, broken in the

centre by a clock-tower and cupola. Wren's first idea was to emphasise the central block by building the galleries on either side of unfaced brick: eventually they were ashlared. The wall which had been the eastern boundary of the court was pulled down in 1667-68: the new building was then begun, and the Chapel was consecrated by Bishop Gunning on 29th September 1677. The woodwork is by Cornelius Austin.

In the eighteenth century the south and west ranges of the principal court were entirely rebuilt. In 1719 the Founder's range and the projecting wing west of it were taken down, and rebuilt in the classical style of the day. In 1764 Essex ashlared the old Hall, and converted it into an Italianised apartment with a handsome plaster ceiling. In 1769 the west range of the principal court was destroyed, with its north wing. The Library had long before been removed into the old Chapel. The new west range, for which a plan by Burrough was first adopted, was designed by Essex, with a main entrance from Preachers Street, and cloister towards the court. The old entrance from

Emmanuel Street was closed, when, in 1775, the new work was completed.

The south range, known since its rebuilding as the Westmorland range, was burned down in 1811: the wall facing the court was left, however, and the rest of the range was rebuilt on the old lines. In 1825 the smaller court was closed towards Emmanuel Street by the building of a north range. This court was completed in 1828-29 by a building joining the new range to the old kitchen. Bungay Building, the one remaining wing of the west front, was now destroyed, and the kitchen range ashlared and embattled in harmony with the newer work. Thus, while Symons' original buildings, with the exception of the old Chapel, have almost disappeared, the shell of these earlier buildings retained at the foundation of the College remains beneath a later casing. Later additions have been the new Master's Lodge, designed by Sir Arthur Blomfield (1873-74); the Hostel, east of the college Close, designed by Mr W. M. Fawcett (1886), and its northward extension, including the Tutor's House, designed by Mr J. L. Pearson (1893-94). More recently the

Hall has been subjected to a thorough restoration. In 1883 the Chapel underwent re-decoration under the direction of Sir Arthur Blomfield. A symbolical scheme for the wall-paintings and stained glass was planned by Dr Hort, and was carried out by Messrs Heaton, Butler, & Bayne. Lecture-rooms, designed by Mr Leonard Stokes, have recently been built on the south side of the land behind the Westmorland Building. The portrait of the designer of the Elizabethan buildings, Ralph Symons, is preserved in the Master's Gallery, with the inscription, "Effigies Rodulphi Simons, architecti sua ætate peritissimi, qui præter plurima ædificia ab eo præclare facta, duo collegia Emmanuelis hoc Sydnii illud extruxit integre. Magnam etiam partem Trinitatis reconcinnavit amplissime."

THE Priory of Black Friars, which gave its name to Preachers Street, was founded in the first half of the thirteenth century, and in 1240 acquired the present site of Emmanuel. It was dissolved in 1536. The site changed owners twice, before it was conveyed in 1583 to Laurence Chaderton, sometime Fellow of Christ's, and Richard Culverwell. They, in turn, conveyed the property to Sir Walter Mildmay,†† Chancellor of the Exchequer. On

11th January 1584, Mildmay obtained a royal charter for the foundation of Emmanuel College: Chaderton was appointed Master with three Fellows and four Scholars; and statutes were granted on 1st October 1585.

Emmanuel was a Puritan foundation, whose object was the training of a godly and learned parochial ministry. The Society were to "devote themselves to sacred theology, and eventually to labour in preaching the Word," and statutes enforcing the residence of Fellows, and conditions governing the vacation of fellowships, were framed with this view. Fuller tells the story that, when Sir Walter came to Court after founding his college, Elizabeth taxed him with erecting a Puritan foundation. "No, Madam," he answered, "far be it from me to countenance any thing contrary to your established laws; but I have set an acorn, which, when it becomes an oak, God alone knows what will be the fruit thereof." Mildmay was a Christ's man, and a benefactor of his College; and the Christ's man whom he chose as the first Master was one of the most able and moderate Puritan divines in Cambridge. The deep respect in which he was held earned toleration for his zealous College. In days when Puritanism was increasingly unpopular at Court, his friendship for Archbishop Bancroft was probably of advantage to Emmanuel. When Prince Charles and the Elector Palatine came to Cambridge in 1612, the Elector walked hand in hand with Chaderton through the University. James I.

was in Cambridge three years later: some one called his attention to the fact that Emmanuel Chapel stood north and south instead of east and west. The Master remarked that the Chapel at Whitehall did the same. "God," said James, "will not turn away his face from the prayers of any holy and pious man, to whatever region of heaven he directs his eyes. So, doctor, I beg you to pray for me."

Other Colleges soon looked for Masters to the new foundation. John Richardson of Clare, an original Fellow, became Master of Peterhouse and Trinity. William Branthwaite † of Clare, Fellow 1584, became Master of Caius. Samuel Ward of Christ's, Fellow 1595, became Fellow and Master of Sidney. William Bedell, Fellow 1593, went as Provost to Trinity College, Dublin, in 1627, and became Bishop of Kilmore and Ardagh in 1629. That the Nonconformist sympathies of the College were compatible with loyalty is clearly shown by the later history of Samuel Ward, and of Joseph Hall,† Fellow 1595, and Bishop of Exeter 1627, who, translated to Norwich in 1641, suffered hard measure at the hands of the Parliament. Hall was no partisan of Laud in doctrine, although his supporter on the general question of episcopal order. Hall's satires belong to his Emmanuel days: he left Cambridge in 1601, and, as Dean of Worcester, was one of the Anglican representatives at the Synod of Dort.

In 1622 Chaderton resigned, apparently under some pressure from the Society, who ungratefully

wished for a change of rule. John Preston,†† the great "pupil-monger" of Queens', filled the mastership till 1628. Chaderton lived till 1640, and exercised great influence in the College. Neither Preston nor his successor, William Sandcroft, were happy with the Fellows: a dispute about the compulsory vacation of fellowships by Doctors of Divinity disturbed the mastership of the first. In the last year of Sandcroft's mastership, the report on the Emmanuel services sent to Laud complained of the unconsecrated state of the Chapel, the "riming Psalms" sung instead of hymns between the lessons at "surplice prayers," the lectionary of the Society's own appointment. The minister read the prayers by himself, without responses. "Before prayers begin the Boyes come in and sitt downe and put on and talke aloude of what they list. Their seates are placed round about and above the Communion Table. When they preach or commonplace they omit all service after the first or second lesson at the furthest." Many members of the College had by this time migrated to America; chief among these emigrants was John Harvard, who in 1637 began his ministry at Charlestown, and bequeathed half his estate and his library in 1638 to the famous college which bears his name. Jeremiah Horrocks, who died in 1641, two years after his observation of the transit of Venus, was at Emmanuel from 1632 to 1635. Sir William Temple († Lely) entered as Fellow-commoner in 1644.

The Chancellor of the University at this

time was an Emmanuel man, Henry Rich, Earl of Holland. In the troubles of 1643-44 Richard Holdsworth, who had succeeded Sandcroft in 1637, underwent some tribulation. His ejection in 1644 was shared by only one of the Fellows. Thomas Hill, appointed to succeed Holdsworth, was almost immediately transferred to Trinity, and Anthony Tuckney, Fellow and Tutor 1619-29, was appointed Master in 1645. Emmanuel was now looked upon as the chief repository on which to draw for Heads of Houses. Lazarus Seaman went to Peterhouse; Ralph Cudworth,† Fellow 1639, was appointed to Clare, though he never was admitted; William Dell went to Caius in 1649; Benjamin Whichcot,† Fellow 1633-43, to King's; William Spurstowe became Master of St Catharine's. Of these Seaman and Dell alone were, though for different reasons, unequal to their posts. Cudworth and Whichcot were liberal theologians to whom party strife was of little consideration. Hill and Tuckney belonged to the straiter sect of Puritans, but were men of much ability. Spurstowe, alone of the number, refused the Engagement. As time went on, other Emmanuel men were promoted to vacant masterships; Thomas Horton to Queens' in 1648; Cudworth to Christ's, and Theophilus Dillingham, Fellow of Sidney, to Clare in 1654; John Worthington to Jesus, and John Sadler to Magdalene, in 1650. Sadler and Worthington were members of the school of Cambridge Platonists, which had its chief home

in Emmanuel. Dr Tuckney became Master of St John's in 1653, and was succeeded at Emmanuel by William Dillingham, Fellow 1642. The college was thus drained of its most prominent members: the number of residents had gone down, and towards the end of the Commonwealth, discipline was relaxed, and a party among the Fellows inclined to those liturgical uses which the college traditionally had neglected.

Dillingham was deprived under the Act of Uniformity in 1662. William Sancroft,† Fellow 1642-51, was the new Master. He found the College in a sunken condition: two of the Fellows elected during the Commonwealth had resigned at the Restoration, and of the seven Fellows elected in 1662 the majority were members of other Colleges. Doctors of Divinity at last obtained the dispensation from voidance of fellowships, for which they had long striven; and thus the special characteristic of the foundation, as a college in which ministerial labour was the end of study, was removed. Sancroft resigned in 1665. In 1678 he became Archbishop of Canterbury, and, ten years later, by his courage in resisting James II., deserved the gratitude of Church and State alike. The Chapel is the memorial of his energy as Master, though not begun until the time of his successor, John Breton,* and marks a change in the theological tone of the Society, which henceforth became High Church and Tory. A new Library was urgently wanted,

as the College was expecting to receive Dr Holdsworth's books: nothing was therefore more desirable than the conversion of the old Chapel into the Library, and the building of a new Chapel with correct orientation. Sancroft probably had much influence on the design: the altar-rails were his gift.

Breton was appointed Master by royal mandate. Under him (1665-75) the College had a temporary revival of prosperity. He had been succeeded by Thomas Holbech † (1675-80), when the Chapel was at last consecrated. The bodies of Breton and Chaderton were then transferred from the old to the new Chapel. William Law, the non-juror, author of a famous manual of Christian life and practice, was elected Fellow in 1711, under Joshua Balderston,† Master 1680-1719; in 1716 he was deprived of his fellowship. The College did not prosper under Balderston; and, though, towards the end of his mastership, the Founder's range was rebuilt, the debt incurred was not paid till long after. The name of Westmorland was given to the new building in compliment to the Fanes, Earls of Westmorland, descendants of the founder. William Richardson,† Master 1736-75, was an eminent antiquary, and in 1767 another antiquary, Richard Farmer, became Tutor. Richard Hurd,† Bishop of Lichfield (1775) and Worcester (1781), was M.A. in 1742 and Fellow. Samuel Parr, famous as a Latin scholar and a Whig, entered in 1765; and Thomas Percy, of Christ Church,

Oxford, editor of the *Reliques of Ancient English Poetry*, graduated D.D. in 1770, and became Bishop of Dromore in 1782. Farmer was elected Master in 1775, and was followed as Tutor by a third antiquary, William Bennet,† who brought together materials for the history of the College, and became Bishop of Cork and Ross (1790) and Cloyne (1794).

The mastership of Farmer was remarkable for the pleasant social life of the Combination Room. The genial Master loved Shakespeare, and he and his friends were constant attendants at the theatre at Stourbridge in the Fair week, sitting in seats known as the "critics' row." But the College had no consistent success in the Schools. In 1777 Thomas Sutton (afterwards Manners-Sutton) was fifth wrangler; in 1807 he became Lord Chancellor of Ireland and Baron Manners. His elder brother Charles, fifteenth wrangler in the same year, was Bishop of Norwich (1792), and in 1805 was translated to Canterbury—the second Primate from Emmanuel. Robert Towerson Cory, fifth wrangler 1780, was Professor of Moral Philosophy 1809-13, and Master 1797-1835. Busick (afterwards Sir Busick) Harwood, a migrant from Christ's, was elected Professor of Anatomy in 1785, and first Downing Professor of Medicine in 1800. Thomas Young, whose skill in medical science, physical science, and Egyptology won him the fame of a discoverer in all three fields, entered as Fellow-commoner in 1797. In 1832 Edward Harold Browne was twenty-

fourth wrangler; elected Fellow in 1837, he became Norrisian Professor in 1854, Bishop of Ely (1864), and of Winchester (1873).

The masterships of Dr Samuel George Phear (1871-95) and of the late Master, William Chawner, were a turning-point in the history of Emmanuel. Its financial prosperity has steadily grown since the time of Dr Archdall-Gratwicke, Master 1835-71; and an important accession of funds in 1902 made an increase in the number of fellowships possible. In 1884, on the establishment of the Dixie Professorship of Ecclesiastical History, with a fellowship at Emmanuel annexed, Mandell Creighton, formerly Fellow of Merton College, Oxford, and afterwards Bishop of Peterborough (1891) and London (1897), came into residence as first Professor. Dr Hort, of Trinity, afterwards Hulsean and Margaret Professor, was elected to a fellowship in 1871. The roll of graduate members shows that the chief aim of the founder is not forgotten in modern times. The present Master, Dr Peter Giles, was elected in 1911.

XVIII

SIDNEY SUSSEX COLLEGE

THE first stone of Sidney was laid on 20th May 1595, and the buildings of the Hall court were opened in 1598. The court was closed by a wall towards Sidney Street, in which Loggan's view shows us a gateway surmounted by a shield and pinnacles, the central pinnacle apparently raised on a "crown" of open arches. The ends of the north and south ranges faced directly on the street, with bay-windows upon the first floor. The north part of the east range was the Hall: the ground-floor of the south part contained the usual offices. The screens, in a straight line with the gateway, were entered by an open porch projecting from the building. This projection was carried up through the whole elevation, and finished in a gable of equal height with the three on either side. Of the six bays thus formed, two projected, one at

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each end of the range, in the angles of the court. The bay in the north-east corner had, on the ground-floor, an entrance to the Parlour. The opposite bay contained the stair to the Master's Lodge, which was placed here above the kitchen. The design was by Ralph Symons, and the whole elevation was not unlike that of the second court of St John's. The material was a very dark red brick. There was at first no provision for a Chapel; but about 1602 the old frater of the Grey Friars, which here ran north and south, was turned into a Chapel, and an upper floor was built over it for a Library. This building formed the east range of a second court. In or soon after 1628, the south range of the Chapel court was added, to house the Fellows and Scholars on the foundation of Sir Francis Clerke. The Clerke Building completed the two courts of Sidney: the second, like the first, was merely walled off from the street. The preservation of the frater caused some irregularity of plan, as the Hall court had been built symmetrically without regard to earlier buildings.

Between 1746 and 1753 the Hall was

"wholly repaired and beautified," with a flat plaster ceiling and new wainscoting. The Elizabethan gateway was taken down: the classical gateway which took its place now forms the entrance from Jesus Lane to the Fellows' Garden. In 1776 Essex pulled down the old Chapel and Library, which were become ruinous, and rebuilt the range with a somewhat less obtuse inclination to the Hall court than before. The Chapel received some further internal decoration in 1833.

Serious alterations took place between 1821 and 1832, in consequence of the bequest of Samuel Taylor. Jeffrey Wyatt (afterwards Wyatville) was employed to transform the whole Hall court in the eclectic style of the time. The buttresses which he added to the garden-front, and his rebuilding of the bow-windows, arrested ruin on that side. On the side of the court he covered the east range with a building, which contained the Taylor Mathematical Library, and had a porch on the ground-floor. The centre of the range was crowned with a lantern-turret. The attics of the north and south ranges were converted into upper stories; and

at the west end of the south range a new gateway was made, common to both courts. The whole of the buildings were then coated with Roman cement, except the gateway and its superstructure, which are of stone. A new Combination Room was made, opening out of the old Parlour, and projecting northwards into the garden. In October 1891 a new court to the north of the Hall court was opened, built from designs by Mr J. L. Pearson. This building necessitated the destruction of Wyatville's Combination Room; and the old Parlour was turned into the Taylor Reading Room. The Chapel has recently been enlarged from designs by Mr T. H. Lyon.

THE site of Sidney Sussex was occupied from about 1240 by a house of Franciscans, "where," says Fuller, "they had a fair church, which I may call 'the St Mary's' before 'St Mary's'; the Commencement, Acts, and Exercises being kept therein." This house was surrendered to the King in 1538, and the site and buildings granted in 1546 to Trinity, which found here a quarry for its own buildings. On 10th September 1595, the site was conveyed by Trinity, in consideration of a yearly rent, to Henry Grey, Earl of Kent, and Sir John

Harrington, as executors of the will of Frances,* † widow of Thomas Radcliffe, third Earl of Sussex. The Countess, who died in March 1589, was daughter of Sir William, and aunt to Sir Philip, Sidney. She bequeathed the sum of £5000 for the foundation of "the Lady Frances Sidney Sussex College," to consist of a Master, ten Fellows, and twenty Scholars. Queen Elizabeth granted a charter on 25th July 1594, and the buildings, on the authority of the most recent historian of the College, were begun four months before the conveyance of the site was executed.

The object of the foundation was to provide a nursery in which, as Lady Sussex's executors tell us in their Latin preface to the statutes, they will have none but the best seeds planted, "and these, when planted, watered with copious showers of the sciences until they shall have grown to so great a ripeness as to be removed therefrom into the Church, that so, fed by their wealthy fruit, it may grow unto the fulness of Christ." The statutes were modelled on those of Emmanuel, and contained similar provisions as to the tenure of fellowships, which were directed to keep in view the pastoral ideal of the Society.

The College was "so low, lean, and little at the birth thereof," that it says much for the faith and courage of its actual founders that they did not devote Lady Sussex's bequest to the alternative object named in her will, the enlargement of Clare Hall and the recognition of herself as

second foundress thereof. Sidney was fortunate in obtaining as its first Master James Montagu,* of Christ's, a son of Sir Edward Montagu of Boughton, Northants. His mother was sister to Sir John Harrington, and their mother was a sister of the foundress. In the first year when the College was open, there were forty entries, a number exceeded only three times in its history. Among the early benefactors was Peter Blundell,* from whose bequest for members of his school at Tiverton two fellowships and scholarships were formed. In the mastership of Dr Ward came the munificent gift of Sir Francis Clerke of Houghton Conquest, who founded four fellowships and eight scholarships and provided a special building for his beneficiaries, and an unconditional bequest of £2000 from Sir John Brereton, one of the original Scholars of the House.

Montagu distinguished himself as a benefactor to Cambridge by having the King's Ditch, which formed the eastern boundary of Sidney, cleansed by a stream of running water. He became Bishop of Bath and Wells in 1608, and of Winchester in 1616. Dying in 1618, he was buried in Bath Abbey Church. He was a favourite with James I., whose works he edited in their complete form. The second Master, Francis Aldrich, lived only till December 1609. Samuel Ward,† Fellow of Emmanuel, was admitted on 9th January 1610. During his mastership, Oliver Cromwell* entered as Fellow-commoner 23rd April 1616, but went down on

his father's death next year. Some fervent Royalist inserted after the note of his entry in the admission-book: "Hic fuit grandis ille impostor, carnifex perditissimus, qui, pientissimo Rege Carolo primo nefaria cæde sublato, ipsum usurpavit thronum, et tria regna per quinque ferme annorum spatium sub protectoris nomine indomita tyrannide vexavit." Tradition points to the rooms on the first floor of the north range of the Hall court, whose bay-window looks out into Sidney Street, as his chambers. Second only in importance to Cromwell was the nephew of the first Master, Edward Montagu, second Earl of Manchester. As Major-general of the Associated Counties, he directed the visitation of Colleges which followed the opening of the war. Chancellor from 1649 to 1651, he refused to take the Engagement, but was restored by Charles II. Another famous Parliamentarian was Thomas May, B.A. 1612, who was Secretary to the Long Parliament from 1646, and wrote its history, and not merely translated but continued Lucan's *Pharsalia* both in English and Latin. Against May may be set the Royalist pamphleteer, Roger L'Estrange; and against Manchester the Royalist general, Montague Bertie, Earl of Lindsey.

Sidney, during Ward's mastership, produced one eminent High churchman in John Bramhall* (M.A. 1616), Bishop of Derry 1634, and Archbishop of Armagh 1661. Ward himself was insistent on the necessity of persisting in "The Doctrine of the Church, contained in our

Articles and Homilies." He regarded Laudian innovations with suspicion, and was accused by Archbishop Neile of York as favouring Puritans. The report drawn up for Laud in 1636 mentioned that Sidney Chapel was unconsecrated, and that a special lectionary was followed in the services, concluding that the Society "are much like Emmanuel for the rest." Dowsing found nothing to do in the Chapel in 1643. Ward was one of the Cambridge divines present at the Synod of Dort: his friend, John Davenant of Queens', was another. Davenant's nephew, Thomas Fuller, who had missed a fellowship at Queens', continued his studies as fellow-commoner at Sidney, "my mother for my last eight years in the University," and, while residing here, served the cure of St Benet's. His churchmanship and politics alike faithfully reflected the influence of Ward and his uncle. He earned no great Church preferment, and forms a contrast in this to Seth Ward, scholar and mathematician, who entered as sizar in 1632. Ward, though no relation to the Master, became his special care and chosen companion, and, when the Master died in 1643, his namesake and *protégé* closed his eyes and bore his body to the tomb. Ejected from Sidney in 1644, Seth Ward contrived to hold a Savilian professorship at Oxford without taking the Engagement, and was elected Principal of Jesus and afterwards President of Trinity, but was deposed from the first post by Cromwell, and ejected from the second after the Restoration. Appointed Dean

of Exeter in 1661, he was made Bishop in 1662, translated to Salisbury in 1667, and died in 1689.

Samuel Ward, imprisoned during the Parliamentary tyranny in Cambridge, died not long after his release, and so escaped ejection. Richard Minshull was elected Master on 13 September 1643, not without pressure from the army, who broke in during the election and carried off a Royalist Fellow. The Society subscribed without demur to the Engagement in 1651, unlike their own Chancellor, who had coerced Minshull's election. They also escaped scathless at the Restoration, and Minshull died Master in 1686. James II., trying his strength against the Universities, imposed by mandate on the College Joshua Basset, Fellow of Caius, an able man, whose Romanism does not seem to have been altogether orthodox. The new Master was unable to introduce his ritual in the Chapel, but succeeded in altering the stat tes, and particularly those directed against,, Popey, Heresy, and Superstition." The King, in ris alarm at the landing of the Prince of Orange, restored the old statutes on 1st December 1688. Basset fled from Cambridge soon afterwards, and James Johnson† was elected Master on 9th December.

From this time to the end of the eighteenth century the Masters were, as a rule, men of little distinction outside the College. The transformation of the interior of the buildings was begun under Francis Sawyer Parris (1746-60),

and the rebuilding of the Chapel took place under William Elliston (1760-1807). Between 1704 and 1735 appeared the *Fœdera* of Thomas Rymer, who entered under Minshull, a vast collection of historical documents which remains indispensable to the scholar. The philosopher, William Wollaston,† published his *Religion of Nature Delineated* in 1724; and in 1729 a more erratic pioneer of modern free-thought, Thomas Woolston, suffered imprisonment for his *Discourses* on the miracles of our Lord. Wollaston founded a long family connection with Sidney. A scholar with a brilliant pen and a keen sense of humour was Thomas Twining, who entered under Dr Parris, became Fellow in 1760, was for many years curate of Fordham in Essex, and died rector of St Peter's, Colchester.

In Elliston's long mastership the scholarship of the College reached a level which it had not attained since the days of Samuel Ward, and in 1797 George Butler,* afterwards Headmaster of Harrow, became Fellow. Butler was a favourite for the mastership in 1807, when Francis Wollaston was elected. Wollaston had not been a Fellow of the College, and the Visitor annulled the election. Under the imperious rule of William Chafy† (1813-43) the transformation of the buildings to their present outward condition took place. His successor, Robert Phelps (1843-90), formerly of Trinity, was a staunch supporter of the old statutes against the commission of 1876. Of prominent members of the College who have died within the last

few years, may be mentioned Robert Machray, Archbishop of Rupertsland, and John Wale Hicks, Bishop of Bloemfontein, for some years vicar of Little St Mary's. Charles Smith, Master since 1890, died early in 1917. The visitorship is still vested in the descendants of the foundress.

XIX

DOWNING COLLEGE

THE buildings of Downing were designed in 1804 by William Wilkins, Fellow of Caius. A quadrangle consisting of detached ranges on east, south, and west sides, and a detached range in two blocks on the north, was to be approached through a Doric gateway with smaller flanking buildings, standing in advance of the space between the two northern blocks. Only the east and west sides were finished. This was done between 1807 and 1821: the east side, however, was not entirely completed till 1873. The portico at the end of the east range is the entrance to the Master's Lodge: a similar portico in the range opposite leads into the Hall. The Library and Chapel were to have occupied the south range. The large tract of ground between the College and Downing Street has been sold to the University,

and the Sedgwick Museum and other buildings have been erected upon it.

SIR GEORGE DOWNING* of Gamlingay, was a Clare man, who died in 1749, leaving estates in Cambridgeshire, Bedfordshire, and Suffolk, to his heir, a cousin, with remainder to other relations. In default of issue to these, the trustees were enjoined to use the estates for the foundation of a College in Cambridge, to bear the founder's name. The cousin, Sir Jacob Downing, died without issue in 1764: the other relations had predeceased him, also without issue, and nothing stood in the way of the foundation but his widow and her devisees, who clung to the estates. It was not until after a long series of law-suits that a charter was obtained in 1800. One feature of the founder's provisions was the establishment of professorships of Law and Medicine appropriated to the College. The first Society consisted of a Master, Francis Annesley; Edward Christian of St John's, first Downing Professor of Law; Busick Harwood of Emmanuel, formerly Professor of Anatomy, first Downing Professor of Medicine, who is buried in a vault below the intended site of the college Chapel; and three Fellows, one of whom, William Frere* of Trinity, Serjeant-at-Law, became second Master (1812-36). The present number of Fellows, according to the statutes of 1882, is six.

Members of the Society, as time went on, were largely drawn from Trinity. The third Master, Thomas Worsley* (1836-85), was a Trinity man: so also was his successor, William Lloyd Birkbeck* (1885-88), Downing Professor of Law 1860. Dr Birkbeck was succeeded in 1888 by Dr Alexander Hill as Master,* and as Law Professor by the late Frederic William Maitland of Trinity, whose brilliant genius and profound scholarship are fresh in every memory. The first Professor of Surgery, Sir George Humphry, was a Fellow of Downing: his successor, Frederick Howard Marsh, was elected Master on the resignation of Dr Hill in 1907, and was succeeded in 1915 by Mr A. C. Seward, Professor of Botany.

XX

HOSTELS, WOMEN'S COLLEGES, ETC.

THE statute recognising Public Hostels in the University was confirmed in 1858. In 1869 the admission of non-collegiate students to the University was sanctioned for the first time since the statutes of 1570. These students form a considerable body under a Censor appointed by the University, and have a common centre in a house opposite the Fitzwilliam Museum, known as Fitzwilliam Hall, which bears the date of 1727. The first Public Hostel to be recognised (1882), was Cavendish College, which had been opened in 1876, with buildings on the Hills Road. This was closed in December 1891, and the buildings are now occupied by a training-college for women. Ayerst Hostel, opened in 1884, started its career on the east side of Parker's Piece: it

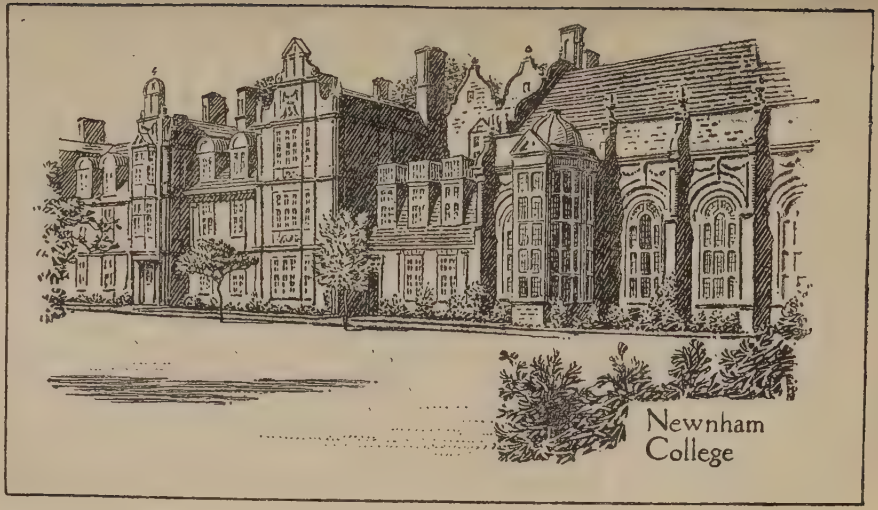
was removed to new buildings near the Madingley Road, shortly before it was closed in 1896.

Selwyn College, which obtained its charter in 1882, and was recognised as a Public Hostel in 1883, was founded in memory of George Augustus Selwyn,* Bishop, first of New Zealand, then of Lichfield. Its object was to provide a College on economical lines, and in accordance with the principles of the Church of England. The quadrangle, surrounded by detached buildings, is at the corner of Grange Road and Sidgwick Avenue. The west range, containing the gateway-tower, was opened in 1882. Part of the north range, and the Master's Lodge, at the south-east corner of the quadrangle, were added in 1884: the north range was continued eastwards in 1899. Sir Arthur Blomfield, who designed these buildings, also designed the Chapel, the west front of which faces the gateway across the quadrangle. It was consecrated by Archbishop Benson in 1895. The Hall with its offices, on the south side, were built in 1908-9 from designs by Messrs Grayson and Ould. Both Chapel and

Hall await full decoration. In spite of its short history, five Masters, four of them Trinity men, have been appointed, the second being the son of Bishop Selwyn, Dr John Richardson Selwyn,* formerly Bishop of Melanesia.

Ridley Hall, on the south side of Sidgwick Avenue, near the corner of Queen's Road, was founded in 1879 as a post-graduate theological College for members of the Church of England. The lines on which it is conducted are of a distinctively Evangelical type. The main building, with a gateway-tower in the centre, was designed by Mr Charles S. Luck; the gateway and southern part were opened in 1881; the portion north of the gateway was finished in 1882. New buildings, from the designs of Mr William Wallace, including the Chapel, on the north side of the enclosure, were finished in 1892.

Two other theological Colleges may be mentioned; Westminster College, for graduate members of the Presbyterian body, at the north-east corner of the Madingley Road; and the Hostel for the members of the Church of



Newnham
College

Rome, which occupies the buildings erected for Ayerst Hostel in the same neighbourhood.

The older of the two women's Colleges was founded at Hitchin in 1869, and was removed to Girton, about two miles west of Cambridge, in 1873. The buildings, designed by Mr Alfred Waterhouse, have been built at four separate periods, the range containing the gateway-tower having been completed in 1888.

Newnham or Old Hall, which forms the southern and oldest portion of Newnham College, was opened in 1875. The buildings, from the designs of Mr Basil Champneys, now form three sides of a quadrangle, of which the main entrance is through the bronze gates in the east range, known as the Pfeiffer Building, and added in 1893. The Hall is in the western of the two buildings on the north side of the quadrangle. This is called Clough Hall (1888), in memory of Miss Clough,* the first Principal: the eastern building (1880), known as Sidgwick Hall, was originally called North Hall. A Library, entered from the corridor between Clough Hall and Sidgwick Hall, was built in 1898. A signal triumph was achieved in 1890

by Miss Philippa Garrett Fawcett of Newnham, who was placed above the senior wrangler in the mathematical tripos.

A note may be added on the clubs of the University. The Union Society occupies a large block of buildings, from the designs of Mr Waterhouse, behind the Round Church. These buildings contain reading and writing rooms, a Library, and large debating-hall. The Pitt Club, founded in 1837, has its home in Jesus Lane; and not far off, in Park Street, are the rooms and theatre of the Amateur Dramatic Club, founded in 1855. The University Cricket Club has its ground at Fenner's, south of Parker's Piece; and the chief College Boat Clubs have their own boat-houses on the north bank of the river, at the further side of Midsummer Common.

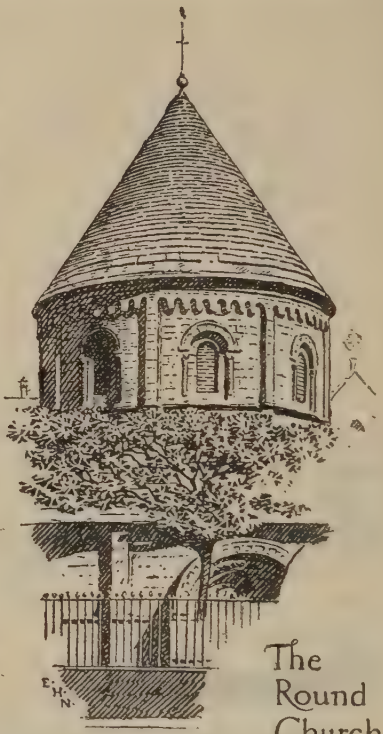
XXI

THE CHURCHES OF CAMBRIDGE

A BRIEF survey of the parish churches of the town begins properly with Great St Mary's, originally known as St Mary's by the Market, and commonly called the University Church. This church was appropriated to the Society of King's Hall, and passed from them to Trinity College. The plan consists of chancel with north and south chapels, nave with aisles, west tower, and south porch. The fabric of the chancel is in the main that consecrated in 1351, which was probably an enlarged chancel at the east end of an older nave. The present nave was begun in 1478, and the tower in 1491; but the nave was not actually finished till 1509. The Lady Chapel, on the south side of the chancel, was finished in 1518. The nave was opened in 1519. The great oak rood-screen, crossing the whole church,

and the "soler" or loft above were finished in 1522-23. The work of the tower stopped about 1530: the belfry-stage, with octagonal turrets at the angles, was not built till 1593-1608. Seventeenth-century additions included a west doorway, with attic and pediment, which has been removed; a new chancel-screen, put up in 1640; and the present font of 1632. The screens between the aisles and chancel-chapels appear to be contemporary with the chancel-screen of 1640. This screen, with the stalls in the chancel, was removed in the middle of the eighteenth century to make way for the enormous gallery known as the Throne, and irreverently called Golgotha, in which the Vice-chancellor and Heads of Houses sat to hear the University sermon. This structure, raised on a screen with three openings, blocked the chancel-arch, and formed an upper story to the western part of the chancel. The nave, reseated, with a tall pulpit in the centre, was known commonly as the Pit. These arrangements lasted as late as 1863: the galleries to the aisles, designed by James Gibbs, and made in 1735, still remain. The present aisle-windows were a result of the

St Mary the Great



The Round Church

addition of the galleries. The old south porch was destroyed in 1783: the sixteenth-century vestry, south of the chancel, has also disappeared. The present west door was designed by Sir Gilbert Scott in 1851, and the south porch was rebuilt in 1888. The pinnacles of the turrets of the tower have been removed. A further restoration in 1892 included that of the north chapel. The stained glass in the nave is by Messrs Powell; the shields in the lower part of the aisle-windows are those of contributors to the rebuilding of the nave in 1478-1519, for which subscriptions were solicited by the Proctors of the University, travelling through England.

Little St Mary's, originally St Peter's without Trumpington Gate, was appropriated to Peterhouse at the foundation of the College, and served as its Chapel until 1632. A fragment of a twelfth-century tower is incorporated in the modern north-west porch. About 1340 a new church was planned, with an aisleless choir of five bays for the College services, and a nave for the parishioners. The chancel, a noble example of fourteenth-century work, with large

windows filled with curvilinear tracery, was built; but, as it advanced westwards, the Black Death probably put a stop to its progress, and, on the resumption of work, the church was summarily finished by the addition of one western bay. A screen, crossing the centre of the church, divided the choir from the nave. The entrance to the churchyard from the street was on the south-east, through a vaulted porch between the church and College. From this the choir was reached through an ante-chamber, east of which was the vestry, with a small vaulted chamber below. The parishioners' door was probably in the south wall of the church. In the fifteenth century an upper story was added to the vestry and ante-chamber, and a gallery was built over the porch, affording direct access from the College. The gallery and porch were curtailed in area, and the old street-approach was closed, by the rebuilding in the eighteenth century of the adjacent wing of the College. Three fifteenth-century Masters of Peterhouse founded chantries in the church. In the walls of the nave are the entrances and tomb-recesses of two destroyed chantry-chapels, possibly those of Thomas Lane

and Henry Hornby. John Warkworth's chapel was in the vestry-building. The brass of another master, John Holbrook, remains in the floor. New tracery was inserted in the west window and adjacent window of the south wall during the fifteenth century. A screen and choir-stalls were in existence as late as 1743. The font is of the fifteenth century; the cover bears the date 1632. The pulpit and sound-board above are of the late seventeenth or early eighteenth century. Restorations took place in 1857 and 1876; in 1892 the east window was restored and filled with stained glass by Mr C. E. Kempe, who also designed the glass for some of the other windows.

The church of St Michael, on the east side of Trinity Street, was appropriated to Michael-house in 1323, and was rebuilt by Hervey de Staunton to serve as the college Chapel. He is buried in the middle of the choir. The church consists of a chancel with north vestry and south chapel, aisled choir of two bays, nave of two bays with aisles, and a tower over the west bay of the south aisle. The north porch and south doorway are modern. The

collegiate choir is on the same level as the parochial nave. A fragment of the stone screen which enclosed the choir appears to remain in the doorway between the choir and the south aisle. The stalls in the choir are said to have been brought from Trinity Chapel when Bentley introduced the present woodwork there. The church was restored by Sir Gilbert Scott in 1849. The members of Gonville Hall and Physwick Hostel originally attended Mass in this church. A bull of 16th May 1500 absolved the students of Physwick Hostel from attendance at St Michael's. The painting of Charles I. in the north aisle was given to the church at the Restoration.

The parish church of Clare and Trinity Hall was originally the church of St John Zachary, on the west side of Milne Street. This was pulled down to make way for the ante-chapel of King's. Henry VI. built a new church north of the old court of King's. Before this he secured the advowson of St Edward's to Trinity Hall. Both St Edward's and St John Zachary had previously been in the hands of Barnwell Priory. The parishes were united in

1446. The church of St Edward was appropriated to Trinity Hall, who appointed the curates; and aisles were built on either side of the chancel, the north aisle for Trinity Hall, the south aisle for Clare. The new church of St John Zachary apparently was never used, and was either destroyed or allowed to fall into ruins. The plan of St Edward's before 1446 consisted of a chancel, nave of four bays with aisles, and west tower. The lower part of the tower is probably of the twelfth century: the rest of the church was rebuilt in the fourteenth century. The aisles added to the chancel in 1446 were half as broad again as the nave aisles, and were continued westward so as to overlap the eastern bay of the nave. The church has been much restored: a vestry and organ-chamber, on the north side of the Trinity Hall aisle, were added about 1865.

The advowson of the church of St Benedict was acquired by Corpus in 1352, and the church, although not appropriated to the College till 1578, was used by the Society until the middle of the sixteenth century. The plan consists of a chancel with south chapel, nave with aisles

which nearly engage a west tower, and north porch. The tower is the oldest portion of the church: the three stages, each somewhat narrower than the one below, divided by offsets; the "long-and-short" quoins; the double window-openings divided by a mid-wall shaft of baluster shape; and the tall arch, composed of through-stones, springing from imposts worked to bear a rude resemblance to capitals, and covered by a hood stopped with roughly sculptured corbels, which opens into the nave, are all characteristics which may be referred at latest to the half-century before the Conquest. The chancel and nave of the Saxon church were of the same size as the chancel and nave of the present building: the quoins of the nave remain, the bases of the chancel-arch are below the present floor, and the south wall of the chancel is probably in great part original. Aisles—or at any rate transeptal chapels—must have been added early in the thirteenth century: this is indicated by the small arches or niches, partly blocked by the responds of the later arcades, on either side of the chancel-arch. In the same century, alterations were made in the

chancel, including the introduction of new windows: the sedilia and piscina, much mutilated, are fourteenth-century additions. The arcades of the nave belong to the later part of the century: the chancel-arch was rebuilt at the same time, but of this only the bases of the piers remain. The sign of the connection with Corpus is the two-storied building, containing chantry-chapels, south of the chancel, connected by a gallery with the north range of the old court: this was built between 1487 and 1515. The arrangement, including a vaulted porch below the gallery, was almost exactly similar to that at Little St Mary's. The north aisle was rebuilt in 1853. In 1872 the south aisle and the chancel, with the exception of the south wall, were rebuilt. The roofs of south aisle, chancel, and nave were then made: the clerestory of the nave is of a late and rather featureless Gothic type. The brass in the south aisle is that of Richard Billingford, Master of Corpus 1398-1432, whose monument in the college Chapel was defaced by Dowsing in 1643.

The College of St Bernard, the parent of

Queens', probably used St Botolph's as its Chapel. The advowson of St Botolph's had been acquired and the rectory impropriated in the fourteenth century by Corpus. The tithes were restored in 1444, and in 1459 the advowson was purchased by Queens' College. The oldest part of the present church, which consists of chancel with north vestries, nave with aisles, west tower, south porch, and small chantry-chapel opening from the south aisle immediately east of the porch, is the nave, the arcades of which are of the fourteenth century. The aisles, tower, porch, and chapel were added in the fifteenth century. The chancel appears to have been rebuilt in the eighteenth century: the present chancel, with the older of the two vestries, was designed by Mr G. F. Bodley in 1872. The west window of the tower belongs to a restoration of 1841. There is a seventeenth-century font with cover.

Jesus, in addition to its Chapel, inherited two appropriated churches from the Priory of St Radegund. All Saints' in the Jewry stood opposite the gateway range of the first court of St John's, with a western tower beneath which

passed the footpath of the street. The churchyard opposite St John's marks the site. The old nave had a double hammer-beam roof; but the chancel appears to have been dilapidated by Jesus College, as rector, in 1563. A new chancel was built in 1726. The church was taken down in 1865: the font was removed to the new church in Jesus Lane. This church, designed by Mr Bodley, with a large tower and spire, was decorated by William Morris.

St Clement's, north of Bridge Street, was appropriated to St Radegund's between 1220 and 1225. The plan consists of chancel with modern vestry on the site of a north chapel, nave with aisles, and west tower with spire. The arcades of the nave are probably of early thirteenth-century work; but the eastern arch on either side was rebuilt in the fourteenth century. The aisles and clerestory are of a late type of "Perpendicular" Gothic. The thirteenth-century south doorway remains. Jesus exercised its rectorial privileges here by pulling down the chancel and north chapel about 1568, and using their materials for alterations in the College. The new chancel, built about 1726,

still remains: the classical screen and panelling of that time have been removed, and the windows Gothicised. The tower and spire were built in 1821, from the bequest of William Cole, the antiquary, whose punning motto "Deum Cole" appears over the west door: of the older tower there is no trace, and it seems to have been removed before the middle, at any rate, of the fifteenth century.

Five old parish churches remain to be considered, which were unconnected with the University or Colleges. The modern church of St Giles, designed by Messrs Healey of Bradford, is on a site north of that occupied by its predecessor. The church was appropriated to Barnwell Priory, and was used by the Canons of the earlier house, which, from 1092 to 1112, existed under the shelter of the Castle. It consisted of a chancel and nave with a south porch. There were neither aisles nor tower. The south doorway was of a rich twelfth-century character. The chancel-arch, which was removed to the new church, and now forms the western opening of the south chancel-chapel, is of Saxon rather than Norman workmanship,

high and narrow, with "long-and-short" work in the jambs. The font is of the twelfth century. In the fifteenth century, openings were pierced in the east wall of the nave on either side of the chancel arch. Professor Farish, vicar 1800-36, took down the north wall of the nave, and added a northern annexe, larger than the nave itself, in brickwork, and a vestry north of the chancel. The nave was thus converted into a galleried preaching-house with axis from north to south; and the chancel with the altar became a mere appendage. The whole fabric was taken down in 1875, when the new church was ready for service; and only the chancel-arch and font were preserved.

The parish of St Giles, which includes most of modern Cambridge west of the Cam, comprises also part of the old parishes of All Saints' by the Castle and St Peter's by the Castle. All Saints' disappeared long ago, but St Peter's, also appropriated to Barnwell Priory, stands on the opposite side of Castle Street to St Giles'. The present building belongs, with the exception of the fourteenth-century west tower and spire, to 1781. Originally there were a chancel and

south aisle: the aisle was taken down before 1742, when Cole sketched and described the church; but a twelfth-century doorway was rebuilt in the wall which blocked the south arcade. The church was disused in 1749, became ruined, and was rebuilt on the present meagre scale. The south doorway was kept, at least in part, as well as a smaller blocked doorway in the north wall: the upper part of the font is also of the twelfth century.

The church of the Holy Sepulchre is remarkable as being one of the small number of churches in England with a circular nave. It was, like St Sepulchre's at Northampton, simply a parish church, built in imitation of the church of the Holy Sepulchre at Jerusalem, and had nothing to do with the Knights Templars. It was appropriated to Barnwell Priory, and apparently was built between 1120 and 1140. The nave was surrounded by a vaulted aisle: a triforium stage occupied the space between the nave-arcade and the clerestory, above which was a vaulted roof. A chancel, which probably ended in an apse, was entered by an arch in the aisle wall opposite the west door. The chancel

seems to have been rebuilt in the thirteenth century; but great alterations were made in the fifteenth century, when a north aisle was added to the chancel, and the bays of nave and aisle next the chancel remodelled with late Gothic arches instead of the old round ones. New windows were inserted in the aisle and clerestory, and an octagonal belfry-stage with battlemented top built above the nave. In 1841 the church was thoroughly restored by the Cambridge Camden Society. The nave, outside and inside, was renewed in imitation of its twelfth-century appearance: the chancel was almost entirely rebuilt; the north aisle was extended beyond the old vestry at its east end, so that the new east wall was in line with that of the chancel: a bell-turret was added at the north-west corner of the aisle; and an entirely new south aisle was built to match the extended north aisle. A new vestry was built north of the north aisle in 1893.

The church of the Holy Trinity, at the corner of Sidney Street and Market Street, belonged to the Abbey of West Dereham in Norfolk. After the suppression, the impropria-

tion passed to the Bishop of Ely. The lower part of the tower, at any rate, is of the thirteenth century, and originally stood, probably engaged within aisles, at the west end of a much narrower nave than the present. The vaulted chancel was standing until 1834. In the fourteenth century the wide nave, with its aisles, was built: the small tower was engaged within the nave, and, being thus left without adequate abutment, had to be strengthened about 1500 by the addition of buttresses to its eastern piers and extra orders to the arch between them. The large transeptal chapels were added about 1450: the south chapel seems to have been built first, and is the more elaborate in design and decoration. After 1520 the south aisle was widened. In the seventeenth and eighteenth centuries, when the church became the stronghold of Evangelical theology and eloquence which it has since remained, galleries were added. In 1834 the large brick chancel was built. The arches into the transepts were rebuilt in 1851, and in 1885 the chancel was ashlared. The north porch and clerestory of the nave are of the fifteenth century, the clerestory being

probably of the same period of building as the transepts. The roofs, those of the chancel and south aisle excepted, are of the fifteenth century.

The church of St Andrew the Great, without Barnwell Gate, was appropriated to the Sacrist of the Abbey of Ely, and became the property of the Dean and Chapter at the suppression. The old church, which had large transepts, was of thirteenth and fourteenth-century date. It was partially rebuilt in the later part of the seventeenth century, and the tower was rebuilt in 1772. In 1842 the old church was taken down, and the present church built (1842-43) from designs by Mr Ambrose Poynter.

The parish of St Andrew the Less was that in which Barnwell Priory was situated, and lay outside the town boundaries. The parish church, known popularly as the Abbey Church, was a quite distinct building from the Priory church itself, and was built outside the precincts by the Priory, whose Canons served it, for the use of the parish. A fragment of the Priory buildings remains at a little distance to the north of the "Abbey Church"; but the Priory Church has disappeared. The small parish church is a

thirteenth-century building, without division between nave and chancel: there was a rood-screen, apparently of the fifteenth century, which was taken down in 1826. The church was restored and re-opened 1854-56.

Christ Church, a brick building on the south side of the Newmarket Road, built in 1838-39 from designs by Mr Ambrose Poynter, is the principal church of this populous parish. In 1846, it became the parish church. In 1845, St Paul's church in Hills Road, built from designs by Mr Poynter in 1843, became the church of a separate district. St Matthew's, built from designs by Mr R. R. Rowe in 1866, became in 1870 the church of a district formed out of the south-eastern part of St Andrew's the Less. A further district took in portions of all three divisions of the old parish in 1888, of which St Barnabas, begun in 1869 from designs by Mr William Smith, is the parish church. Mr Smith also designed the church of St Luke, New Chesterton, begun in 1874, which serves a district on the north bank of the river, formed in 1881 out of Chesterton parish. The parishes of St John's, Hills Road, and St Philip's,

Romsey Town, were formed in 1901 and 1903 out of Cherry Hinton; and St Mark's, Newnham, serves a district which is partly in Grantchester and partly in St Giles' parish.

Of the churches belonging to religious bodies other than the Church of England, the most striking is that of Our Lady and the English Martyrs in Hills Road, built 1887-90, from designs by Messrs Dunn, Hansom, and Dunn. This consists of a chancel with polygonal apse, transepts with a tower over the crossing, nave with aisles, and a north-west tower and spire, the ground-floor of the tower forming a porch. The statuary is by Mr Boulton of Cheltenham: the glass is by Messrs Lavars and Westlake and Messrs Hardman.

A relic of a Cambridge religious house which is well worth the pilgrimage along the Newmarket Road, is the Chapel of the Leper Hospital of St Mary Magdalen at Stourbridge. This has been University property since 1817. It consists of a small chancel and nave, and is entirely of twelfth-century date with the exception of the roofs. The chancel was originally vaulted, and is ashlared outside: the rest of

the building is of flint. The walls of the chancel have been raised. There is a doorway on either side of the nave: the south doorway was the principal entrance. The building is not used, but was restored by Sir Gilbert Scott in 1867. The Hospital was the proprietor of the famous Stourbridge Fair: since the dissolution the Fair, which is still held in September, has been the property of the Corporation of Cambridge, which, however, did not fully establish its rights until 1589.

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